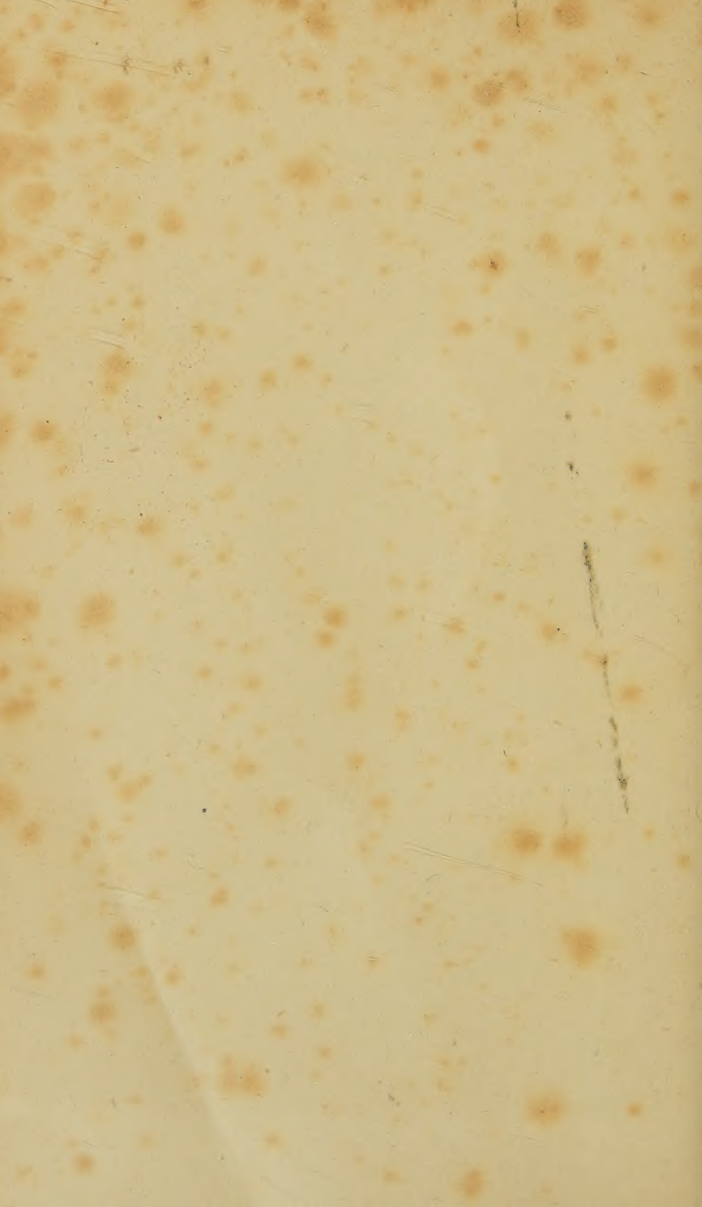


31





Everyman, I will go with thee, and be thy guide,
In thy most need to go by thy side.

This is No. 635 of Everyman's Library. A list of authors and their works in this series will be found at the end of this volume. The publishers will be pleased to send freely to all applicants a separate, annotated list of the Library.

J. M. DENT & SONS LIMITED
10-13 BEDFORD STREET LONDON W.C.2

E. P. DUTTON & CO. INC.
286-302 FOURTH AVENUE
NEW YORK

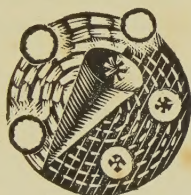
EVERYMAN'S LIBRARY
EDITED BY ERNEST RHYS

THEOLOGY & PHILOSOPHY

THE DIVINE LOVE AND WISDOM
BY EMANUEL SWEDENBORG · INTRO-
DUCTION BY SIR OLIVER LODGE

EMANUEL SWEDENBORG, born at Stockholm on 29th January 1688. Travelled in Europe, but settled in Stockholm in 1716 with a post in the Department of Mines. Died in London on 29th March 1772; remains removed to Sweden in 1908.

THE DIVINE LOVE AND WISDOM



EMANUEL SWEDENBORG

LONDON: J. M. DENT & SONS LTD.
NEW YORK: E. P. DUTTON & CO. INC.

All rights reserved
Made in Great Britain
at The Temple Press Letchworth
and decorated by Eric Ravilious
for
J. M. Dent & Sons Ltd.
Aldine House Bedford St. London
Toronto . Vancouver
Melbourne . Wellington
First Published in this Edition 1912
Reprinted 1933

The translation of the present volume has been revised by Mr. F. Bayley, M.A., on the basis of the F'cap 8vo edition issued by the Swedenborg Society, with the special view of removing—so far as is consistent with fidelity to the text—the difficulties arising from the use of terms by Swedenborg in a more or less technical sense, and of modernising the language.

INTRODUCTION

SWEDENBORG resembles some other men of science in having virtually divided his life into two parts, or at least in having taken up two interests which are more or less distinct or distinguishable. Some of such men are better known for the work of their later period—as Kant is known for his philosophy rather than for his physics and astronomy—while in the case of others the converse holds; as in the case of Newton, the magnitude of whose earlier work altogether dwarfs the biblical chronology of his later period.

Swedenborg resembles Leonardo da Vinci in having been able to combine engineering, and a keen interest in the mechanical arts, with an inspired devotion to things of psychical significance—art in the one case, theology and eschatology in the other. But Swedenborg differs from all other men of science in having had a posthumous Church set up on the basis of his teachings, and in being looked up to by groups of disciples in every civilised country as an inspired prophet and messenger of God.

It is this last feature which hampers a critic in considering his position and estimating the value of his work. No one wishes to hurt the feelings of worshippers, and probably we should be ready to believe that attributes which attract the homage of generations of devout people must have some deep note of correspondence with the demands of the human spirit.

Nevertheless no Swedenborgian has claimed anything divine for his master, beyond the revelation of which he was the permitted vehicle. That revelation was essentially Christian in character; and, moreover, it was largely an interpretation and fuller exposition of the Hebrew Scriptures—indeed of the contents of nearly the whole orthodox Bible—which in bare form were so familiar. The word of God had already been spoken, and all that was needed was an eclectic expositor of the message. He claims that the Scriptures have a spiritual sense within the literal sense, as

a soul in a body. This spiritual sense, vouchsafed by vision and direct revelation to himself, Swedenborg is supposed to have interpreted. The Scriptures are believed to be illumined, not superseded, by his teachings; and he definitely designated himself as "Servant of the Lord Jesus Christ."

He lived from 1688 to 1772, and for the first half-century of his life was an engineer, mathematician, and physicist. He introduced the differential and integral calculus into Sweden; he designed apparatus for mining; he invented the first mercurial air pump, very much as it was long afterwards constructed by Geissler of Bonn. In 1718 he is reported to have transported over mountains and valleys, a distance of fourteen miles, on rolling machines of his own invention, many large boats, so as to bring up heavy artillery under the walls of a besieged city. He worked hard at anatomy and physiology, and is claimed to have anticipated a good many modern discoveries. So also he is said to have originated the nebular hypothesis in astronomy, and the general idea of evolution. In fact, in all matters of genesis and origins he was keenly interested, apparently not considering them beyond the scope of science.

He seems to have anticipated some parts of modern geology. One of his papers was entitled, "Proofs derived from appearances in Sweden of the depth of the sea and the greater force of the tides in the earliest ages." Another was, "Attempts to explain the phenomena of chemistry and physics by geometry"—a theory of the forms and forces of the particles of bodies, trying to resolve chemical complications and explain them by first principles; and incidentally showing in some respects an anticipation of the atomic theory of Dalton.

In his physiological and medical treatises he spoke of the brain rather as one of the excretory organs, putting the lungs also into the same category, saying that they both ejected subtler impurities than the organs usually recognised as excretory. In this view of Swedenborg about the brain may be traced a not altogether fanciful resemblance to one part of the doctrine of Bergson, viz. that the brain is an inhibiting instrument, eliminating needless experience and memory rather than secreting it; "the brain is what you

forget with," as a recent examination candidate feelingly expressed it.

Through physiology and anatomy he made his way to psychology, and was by no means deterred by its difficulties: in fact he contemplated an excursion round the whole circle of the sciences as his life work.

The enthusiasm with which he entered on his comprehensive task of exploring the whole of nature, especially of human nature, from the structure of the body to the soul of man, is remarkable:

"I intend to examine," he says, "physically and philosophically, the whole anatomy of the body. . . . I purpose afterwards to give an introduction to Rational Psychology, consisting of certain new doctrines . . . through the assistance of which we may be conducted from the material organism of the body to a knowledge of the soul which is immaterial. . . . [This will comprise treatment] of the intellect, that is to say, of thought and the will, and of the affections of the rational mind; also of instinct. Lastly of the soul, and of its state in the body, its intercourse, affection, and immortality; and of its state when the body dies. . . . To accomplish this grand end I enter the circle of the sciences, designing to consider thoroughly the whole world or microcosm which the soul inhabits, for, I think, it is vain to seek her anywhere but in her own kingdom. . . . This will be the crown of my toils."

Ultimately, however, having continued the quest for long years of strenuous study, he sought other ways of reaching his goal—especially the way of direct inspiration by spiritual powers. These he cultivated with the same abandonment and energy:

"The whole day I spent in prayer," he writes in a diary, "in songs of praise, in reading God's Word, and fasting. This much have I learned in spiritual things, that there is nothing for it but to humble oneself, and with all humility to desire nothing but the grace of Christ. . . . The Holy Spirit taught me all this, but I in my weak understanding passed over humility, which yet is the foundation of all."

In due time he felt that his spiritual senses were opened, and that he saw. Henceforth he described his visions with confidence, and wrote as one having authority.

"I was elevated into heaven interiorly by degrees; and in proportion as I was elevated, my understanding was

cleared, so that I was at length enabled to perceive things which at first I did not perceive, and, finally, such things as it had been impossible for me to comprehend."

Thus the kind of inspiration claimed by Swedenborg was an opening of his spiritual sight, and a rational instruction in spiritual things; which was granted, as he said, "not for any merit of his," but to enable him to convey to the world a real knowledge of the nature of heaven and hell, and thus of man's future existence.

"I was once asked," he wrote long afterwards, "how from a philosopher I became a theologian; and I answered, 'In the same way that fishermen were made disciples by the Lord.' . . .

"A fisherman, in the spiritual sense of the word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner."

Surely Carlyle's exclamation concerning him is full of sympathetic and true feeling: "A man beautiful, lovable, tragical to me."

And what is the outcome of all this work and earnest seeking after truth? The first result is a mass of scientific teaching, not of the first magnitude but covering a great area of ground and showing flashes of insight. Such as this, for instance:

"The ether seems to have formed in the eye a mechanism of its own by which its vibrations can be received."

This, for the period, was a notably exact utterance; and there are many others.

And the second result is a quantity of philosophical and theological teaching, in which the permeance of the Deity through all creation, the personality of God, and the reality of His incarnation upon this planet, are rigorously insisted on, together with an exposition of the nature of heaven and hell and of occurrences there, not to mention an account of the conditions obtaining on other planets. The whole universe is vivified by God, and is all made for the use, and in a sense in the image, of man. Swedenborg's is a universe, so to speak, of service—what he calls *uses*—service actuated and dominated by divine love, which penetrates and integrates the whole. That is a partial statement of his conception.

Orthodox in the extreme is the main trend of his teachings; and when in detail they go further and enter into questions beyond what are recognised as open to human inquiry, the time has not yet come when his assertions can be judged in the light of a fuller and more extended knowledge of fact. They must make their appeal to kindred feelings and to co-operative sympathy in the reader.

To suppose that there is any infallibility about his teachings would be preposterous. That they reach a high level of imaginative exaltation, and sometimes of reasonable cogency, is plain. That they are immixed with fancy and inchoate dreaming is likely, and will by the majority of people be assumed; but that they have brought illumination and comfort to thousands of earnest people is not to be denied.

And whatever may be the amount of actual truth which they embody, it is manifest that he himself honestly and sincerely believed in them. He was often remonstrated with for entering upon matters of speculation and adding them to his scientific and philosophical treatises; and he was sometimes cautioned against the relation of things which, though to him they seemed to be revelations, would only lead to ridicule on the part of the world, and perhaps to his being considered semi-insane. Soon after his death a friend of his, the President of the Court of Chancery in Sweden, testified as follows:

"I once represented," says Count von Höpken, "in a rather serious manner to this venerable man, that I thought he would do better not to mix his beautiful writings with so many *memorabilia* of things heard and seen in the spiritual world concerning the states of men after death,—of which ignorance makes a jest and derision. But he answered me, that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to yield to such foolish notions; assuring me, on his hopes of salvation, that imagination produced in him none of his revelations, which were true and derived from what he had heard and seen."

Nor did he imagine that these things were always given him in a state of unconscious trance; he claimed possession of his full consciousness and reasoning powers. For the most part he considered that he attained a waking vision:

"It is not hidden from me that many will say that no one can ever speak with spirits and angels as long as he lives in the body; and many will say that it is all fantasy, others that I relate such things to gain credence, and others again other things. But by this I am not deterred; for I have seen, I have heard, and I have felt what I relate.

"The things I have habitually seen," he goes on to say, "are not visions, but things seen in the highest wakefulness of the body, and now for several years.

"By 'being in the spirit,' which is sometimes mentioned in the Word, is meant a state of mind separate from the body; in that state the prophets saw such things as exist in the spiritual world. But I have been in the spirit and at the same time in the body, and only several times out of the body."

That Swedenborg had the power of automatic writing and of trance perception—however these known phenomena are to be explained—is fairly clear, but it does not appear that he has published the automatisms as such. He prefers to use them and to set forth their teaching in what seems to him a rational, *i.e.* a fully conscious, manner. Indeed he seems rather to deprecate the use of the automatic method of reception as dangerous.

His scientific training in fact to some extent curbs and controls his mysticism; so that, as a critic has said, his descriptions represent rather a celestial geography than the beatific vision. But though he purposely employs materialistic language to clothe his imagery, it is not to be supposed that he holds materialistic views about the next world. He teaches, quite reasonably, that heaven and hell are not in space, but that they are internal and spiritual states, so that entrance into the spiritual world is only the opening of an interior consciousness.

He goes on to explain, however, that the outward face of the spiritual world resembles that of the natural world in every particular, and that man's spiritual body appears precisely similar to his natural body; but the difference is, that all the objects of the spiritual world represent, and change with, the spiritual states of its inhabitants.

As to the authenticity of some of his power of what may be roughly called "clairvoyance" on the terrestrial side—the only side on which it can be tested—Kant himself has testified in his book, *Träume eines Geistersehers*; the two

incidents most commonly quoted being the case of the Stockholm fire, described contemporaneously in its details by Swedenborg while 200 miles away, and the case of the jeweller's receipt found by him for Madame Marteville on the strength of posthumous instruction from her husband, in a secret drawer, in the presence of many witnesses.

A blind faith, or a belief in things impossible, is never demanded by him:

"Spiritual truths," he maintains, "are as capable of being comprehended as natural truths. Every one has the ability of perceiving the truth when made clear to his mind, and upon that perception he must base his faith."

"How," he exclaims, in opposition to many mystics, "how can you believe a thing when you do not see whether it is true or not?"

To this prelude might be appended any one of Swedenborg's books. *Heaven and Hell* has already appeared in Dent's Library, and the publishers are now reproducing *Divine Love and Wisdom*, which is a system of theosophy. A few further words are therefore necessary from the present writer.

It is not unusual to compare Swedenborg with William Blake, for both were visionaries, and both gifted with strong imagination, though the one rather decried that faculty, while the other exalted and glorified it. A very clear difference exists between them: Swedenborg was a man of science, Blake a poet; and this gave Blake an immense advantage in dealing with mystical things. The language of science is surely far less appropriate than the language of poetry for embodying the results of spiritual vision, unless or until really precise and explicit information is forthcoming. Swedenborg no doubt considered his statements exact, and based on trustworthy information; but, in adopting the form of dogmatic assertion, he must be held to have abandoned the language of science, while he made no attempt to rise to poetry. In consequence his treatises may strike a reader as rather arid. They are chiefly read in translations from the Latin, and they doubtless suffer from defects inherent to translation, but it is difficult to suppose that even in the original they can be as attractive in form as some of Blake's are. It is commonly known that Blake incidentally condemned Swedenborg in *The Marriage*

of *Heaven and Hell*; but this attack may be partly the expression of a temporary mood, and was probably written during the time when he was emancipating himself from Swedenborg's influence; for undoubtedly Swedenborg had had a great influence upon Blake in his youth. Youthful enthusiasms often lead to reaction in maturer life; and perhaps the truth is that these two men of genius were just sufficiently alike to rouse mutual antagonism. Moreover, the attack in itself indicates appreciation. To Blake, Swedenborg's theology was far superior to that of the Churches; only he complains that in this easy superiority Swedenborg is puffed up, valuing his breaches with orthodoxy too highly, and under-estimating the liberal thought already existent in the world:

"... he shows the folly of churches and exposes hypocrites, till he imagines that all are religious and himself the single one on earth that ever broke a net ['religious' is here used in the sense of 'orthodox']. . . . Thus Swedenborg's writings are a recapitulation of all superficial opinions and an analysis of the more sublime, but no further."—BLAKE, *The Marriage of Heaven and Hell*.

The full and frank anthropomorphism of Swedenborg's teachings about God may offend some, and indeed it is not always easy to understand what he can be supposed to mean, but nevertheless it is true that all human conception of Godhead must be either very vague or must be based on experience of manhood and of the natural world. We can but express the highest that we know, and leave it there; though to assume that we thus attain the limit, or that our formulæ reach anywhere near the absolute truth of things, would be childish. Infinitude cannot be thus comprehended: and yet, whatever infinity of aspects God may have, the human aspect must be the one which chiefly appeals to humanity.

Swedenborg constantly uses physical analogies to express spiritual truths, and in this sense he speaks of the sun, for instance, in a way which may be misunderstood. But he is speaking more clearly when he says, "Man is not life but a recipient of life," as the earth is a recipient of solar radiation. The human soul results from the interaction of Divine influx and material capacity. The Divine effluence

is everywhere and all-creative—so he teaches, yet he is careful to guard against pantheism:

“ But although the Divine is in all things of the created universe, in general and in particular, still there is nothing of the Divine in itself in their *esse*; for the created universe is not God, but from God. And as it is from God, His image is in it, as a man’s image is in a mirror, in which indeed the man appears, but still there is nothing of the man in it.”

Swedenborg’s anthropomorphic teachings, in fact, only emphasise his profound and devout acceptance of the essence of the Christian Revelation; for on his view it seems almost natural that the Godhead should take human flesh and live on this planet in the likeness of a man.

However alien to present-day methods the writings of Swedenborg may seem—for in form they are more akin to the Apocalypse than to the Principia, though they are very different from both—there can be no doubt that he was a man of deep insight, of a vast range of knowledge, of a singularly high moral character, and a most impressive personality.

Too few of such lofty and self-forgetful spirits has the human race produced. In its present-day busyness it would be likely to turn a deaf ear to any such prophets if they spoke now; and perhaps in taking that attitude it might be wise, for not everyone who claims supernormal insight is to be trusted. Nevertheless, if man is to rise to higher things, methods akin to those of Swedenborg are not wholly to be ignored, for the methods of Divine inspiration are wider and deeper and more penetrating than the majority of mankind will ever be disposed to believe.

OLIVER LODGE.

BIBLIOGRAPHY

PHILOSOPHICAL AND SCIENTIFIC.—*Dædalus Hyperboreus*, 1716; *Prodromus Principiorum Rerum naturalium*, 1721; *Miscellanea Observata circa Res naturales*, 1722; *Opera Philosophica et Mineralia*, 1734, Vol. I., being his *Principia*; *De Infinito et Causa finali Creationis*, 1734; *Œconomia Regni Animalis*, 1740; *Regnum Animale*, 1744-5; *De Cultu et Amore Dei*, 1745. The more important posthumous scientific works which have been published are: *The Brain*, considered anatomically, physiologically, and philosophically, 1882-7; *The Soul, or Rational Psychology*, 1887. Under the auspices of the Swedish Royal Academy of Sciences, its Swedenborg Committee has published: *Geologica et Epistolæ*, with introduction in English by Prof. A. G. Nathorst, 1907; *Cosmologica*, with introduction by Prof. Sv. Arrhenius, 1908.

THEOLOGICAL.—*Arcana Cœlestia*, 1749-56; *De Cœlo et Inferno*, 1758; *De Ultimo Judicio*, 1758; *De Equo Albo*, 1758; *De Telluribus in mundo nostro solari*, 1758; *De Nova Hierosolyma et ejus doctrina cœlesti*, 1758; *Sapientia Angelica de Divino Amore et de Divina Sapientia*, 1763; *Doctrina Novæ Hierosolymæ de Domino—de Scriptura Sacra—de Fide*, 1763; *Doctrina Vitæ pro Nova Hierosolyma*, 1763; *Sapientia Angelica de Divina Provedentia*, 1764; *Apocalypsis Revelata*, 1766; *Delitiæ Sapientiæ de Amore Conjugiali*, etc., 1768; *Summaria Expositio Doctrinæ Novæ Ecclesiæ*, 1769; *De Commercio Animæ et Corporis*, 1769; *Vera Christiana Religio*, 1771. Among his posthumous theological treatises which have been published the following are the chief: *Apocalypse Explained*, 1811-15; *The Memorabilia, or Spiritual Diary*, 1883-1902; *Summaries of the Internal Sense of the Prophets and Psalms*, 1799; *Adversaria in Libris Veteris Testamenti*, 1842-54; *Index Biblicus, sive Thesaurus Bibliorum Emblematicus et Allegoricus*, 1859-68.

Published by photolithography: 10 folio vols. of unpublished MSS. edited by R. L. Tafel, 1869-70. By phototypy: *Sensus Internus Psalmorum*, etc., 1896; *Diarium Spirituale*, 3 folio vols., 1901-7.

The Swedenborg Concordance. By J. F. Potts. 6 quarto vols., 1888-1902.

A Swedenborg Bibliography, by J. Hyde, 1906.

BIOGRAPHIES.—By E. Paxton Hood, 1854; by W. White, 1868; by E. Swift, 1883; by J. J. Garth Wilkinson, 1886; by B. Worcester, seventh edition, 1907; by G. Trobridge, 1908; *Documents concerning Life and Character*, edited by R. L. Tafel, 1875-77.

Most of Swedenborg's works have been translated into English, and a number of them into seventeen other languages, European and Oriental.

Uniform with this edition the following works of Emanuel Swedenborg have been published:

Heaven and Hell (No. 379) gives a reasoned description of the spiritual plane of existence and of the life which is lived in the next world.

Divine Providence (No. 658) describes the various ways by which Providence works, and how man is led in freedom towards the creative purpose.

The True Christian Religion (No. 893) is the final harvest of his labours, in which he presents to the world the fundamental elements of the Christian faith, collated on the basis of Scripture and reason.

CONTENTS

PART I

	NO.
Love is the Life of Man	I
God alone, consequently the Lord, is Love itself, because He is Life itself; and angels and men are recipients of life	4
The Divine is not in space	7
God is very Man	11
Being and its Manifestation in God-Man are distinct, and yet one	14
In God-Man there are infinite things which are distinct and yet one	17
There is one God-Man from whom all things are	23
The divine Essence itself is Love and Wisdom	28
Divine Love is inseparable from divine Wisdom, and divine Wisdom from divine Love	34
The divine Love and Wisdom are substance and form	40
Divine Love and Wisdom are absolute substance and form, thus the one and only reality	44
Divine Love and Wisdom must necessarily <i>be</i> and <i>manifest</i> themselves in other beings created therefrom	47
All things in the universe were created by the divine Love and Wisdom of God-Man	52
All things in the created universe are recipients of the divine Love and Wisdom of God-Man	55
All created things have a certain resemblance to man	61
The uses of all created things ascend through degrees from ultimates to man, and through man to God the Creator from whom they exist	65
The Divine fills all space in the universe apart from space	69
The Divine is in all time apart from time	73
The Divine is the same in the greatest and least things	77

PART II

The divine Love and Wisdom are seen in the spiritual world as a sun	83
Heat and light proceed from the sun which is the manifestation of the divine Love and Wisdom	89
The spiritual sun is not God, but an emanation from the divine Love and Wisdom of God-Man; so also are the heat and light of that sun	93
Spiritual heat and light, because they emanate from the Lord as a sun, are one, like His divine Love and Wisdom	99

	NO.
The sun of the spiritual world is seen at a middle altitude, and distant from the angels as the sun of the natural world is from men	103
The distance between the sun and the angels in the spiritual world is an appearance depending on their reception of the divine Love and Wisdom	108
The angels are in the Lord, and the Lord in them; and since the angels are only recipients of life, the Lord alone constitutes heaven	113
In the spiritual world the east is where the Lord is seen as a sun, and the other quarters are determined accordingly	119
The origin of the quarters in the spiritual world is not in the Lord as the sun, but from the angels' reception of Him	124
The angels always face the Lord as the sun, and thus have the south on the right, the north on the left, and the west behind them	129
All the interior organic forms both of the minds and the bodies of angels are turned to the Lord as the sun	135
Every spirit, whatever his character may be, turns in like manner to his ruling love	140
The divine Love and Wisdom proceeding from the Lord as the sun, and giving heat and light in heaven, is the divine Emanation or the Holy Spirit	146
The Lord created the universe and everything in it by means of the sun which is the primary emanation from the divine Love and Wisdom	151
The sun of the natural world is pure fire and therefore dead, and as nature derives its origin from that sun it also is dead	157
Without two suns, one living and the other dead, creation would be impossible	163
The end of creation is manifested in ultimates, and this end is that all things may return to the Creator and be united with Him	167

PART III

In the spiritual world there are atmospheres, waters, and earths, as in the natural world, but the former are spiritual, while the latter are natural	173
There are degrees of love and wisdom, and therefore of heat, light, and atmosphere	179
Degrees are of two kinds, degrees of ascent and degrees of extension	184
Degrees of ascent are homogeneous, one being successively derived from another, like end, cause, and effect	189
The first degree is the sole source of all that exists in the subsequent degrees	195
The higher the degree the greater is its perfection	199
In successive order the first degree is the highest, and the third the lowest; but in simultaneous order the first degree is the inmost and the third the outermost	205

	NO.
The ultimate degree embraces, contains, and supports the prior degrees	209
The degrees of ascent are in their plenitude and power in the ultimate degree	217
There are degrees of both kinds in the greatest and least of all created things	222
There are three infinite and uncreate degrees of ascent in the Lord, and three finite and created degrees in man	230
These three degrees of ascent exist in every man by birth, and may be opened successively, and in the proportion that they are opened the man is in the Lord and the Lord in him .	236
Spiritual light flows into man through the three degrees, but not spiritual heat, except so far as he shuns evils as sins and looks to the Lord	242
Man becomes natural and sensual unless his higher or spiritual degree is opened	248
I. The difference between the natural and the spiritual man	251
II. The character of the natural man when the spiritual degree has been opened	252
III. The character of the natural man when the spiritual degree has not been opened, but is not altogether closed	253
IV. The character of the natural man when the spiritual degree is entirely closed	254
V. The difference between the life of a merely natural man and that of a beast	255
The natural degree of the human mind is intrinsically continuous, but by correspondence with the two higher degrees, it is so elevated as to appear to be discrete	256
The natural degree of the mind, as it envelops and contains the higher degrees, reacts against them, and, if the higher degrees are not opened, resists them; but if they are opened it acts in concurrence with them	260
The origin of evil is in the abuse of liberty and rationality which are the essentially human faculties	264
I. A wicked man enjoys these two faculties as well as a good man	266
II. A wicked man abuses these faculties to confirm evil and falsity, but a good man uses them to confirm good and truth	267
III. The evil and falsity which a man has confirmed in himself remain in him and are incorporated in his love and thus in his life	268
IV. Everything which has been incorporated in a man's love and life is transmitted by heredity to his offspring	269
V. All evil and the falsity arising from it, whether hereditary or acquired, reside in the natural mind .	270
Evil and falsity are utterly opposed to good and truth, because evil and falsity are diabolical and infernal, and good and truth are divine and heavenly	271
I. The natural mind, when it is full of evils and their allied falsities, is a form and similitude of hell	273

	NO.
II. The natural mind which is a form or similitude of hell has three degrees of descent	274
III. The three degrees of the natural mind which is a form and similitude of hell, are opposed to the three degrees of the spiritual mind which is a form and similitude of heaven	275
IV. The natural mind which is a hell, is utterly opposed to the spiritual mind which is a heaven.	276
The whole contents of the three degrees of the natural mind are expressed in works or bodily actions	277

PART IV

The Lord from eternity, who is Jehovah, created the universe and all things therein from Himself, and not from nothing .	282
The Lord from eternity, or Jehovah, could not have created the universe and all things therein unless He were a Man .	285
The Lord from eternity, or Jehovah, produced out of Himself the sun of the spiritual world, and out of it created the universe and all things therein	290
There are three things in the Lord which are the Lord, divine Love, divine Wisdom, and divine Use; and these three appear outside the sun of the spiritual world, divine Love as heat, divine Wisdom as light, and divine Use as the atmosphere which contains them	296
The atmospheres, of which there are three in both the spiritual and the natural worlds, terminate in the material substances of the earth	302
In the material substances composing earths there is nothing of the Divine itself, but still they are derived from the Divine	305
All uses, which are the ends of creation, exist in forms, and clothe themselves with corresponding forms from the material substances of the earth	307
I. There is an effort in earths to produce uses in forms, or forms of uses	310
II. All forms of uses bear a certain resemblance to creation	313
III. All forms of uses bear a certain resemblance to man .	317
IV. All forms of uses bear a certain resemblance to the Infinite and Eternal	318
All things in the created universe as regards their uses bear a certain resemblance to man, and this testifies that God is a Man	319
All things created by the Lord are uses, and they are uses in the order, degree, and respect in which they are related to man and through him to the Lord from whom they originate .	327
Uses for supporting the body	331
Uses for perfecting the rational faculty	332
Uses which enable man to receive what is spiritual from the Lord	333

	NO.
Evil uses were not created by the Lord, but came into existence together with hell	336
I. What is meant by evil uses existing on earth	338
II. All evil uses originate in hell and all good uses in heaven	339
III. There is a continual influx from the spiritual world into the natural world	340
IV. Influx from hell gives rise to evil uses in places where there are corresponding conditions	341
V. The ultimate degree of the spiritual faculty, when it is separated from its higher degrees, is the cause of this	345
VI. There are two forms which are acted upon by influx, the vegetable form and the animal form	346
VII. Both these forms, so long as they exist, receive the means of reproducing their kind	347
The visible things in the created universe bear witness that nature never has produced nor ever will produce anything, but that the Divine from itself, by means of the spiritual world, produces all things	349

PART V

The Lord has created and formed in man two receptacles and habitations for Himself, the will and the understanding; the will for His divine Love and the understanding for His divine Wisdom	358
The will and understanding, which are the receptacles of love and wisdom, are in the whole brain and in every part of it, and thence in the whole body and in every part of it	362
I. Love and wisdom, and therefore the will and understanding, are the very life of man.	363
II. The life of man is primarily in the brain and by derivation thence in the body	365
III. Life as a whole and in every detail is such as it is in its origin	366
IV. Owing to this origin, life flows from every part into the whole and from the whole into every part	367
V. A man's love determines the nature of his wisdom and therefore of his character	368
There is a correspondence of the will with the heart and of the understanding with the lungs	371
I. All things in the mind have reference to the will and understanding, and all things in the body to the heart and lungs	372
II. There is a correspondence of the will and understanding with the heart and lungs, and therefore a correspondence of everything in the mind with everything in the body	374
III. The will corresponds to the heart	378
IV. The understanding corresponds to the lungs	382

	NO.
V. Many arcana concerning the will and understanding, and therefore concerning love and wisdom, may be discovered by means of this correspondence . . .	385
VI. A man's mind is his spirit, and his spirit is a man, and his body is the external instrument by means of which his mind or spirit feels and acts in the world to which it belongs	386
VII. The union of man's spirit with his body takes place through the correspondence of his will and understanding with his heart and lungs, and their separation by non-correspondence	390
Everything that can be known about the will and understanding, or about love and wisdom, and therefore about the soul of man, may be known from the correspondence of the heart with the will and of the understanding with the lungs . .	394
I. Love, or the will, is the very life of man	399
II. Love, or the will, is in a perpetual endeavour to produce the human form and everything that belongs to it	400
III. Love, or the will, can accomplish nothing by means of its human form unless it is married to wisdom, or the understanding	401
IV. Love, or the will, prepares an abode, or bridal chamber, for wisdom, or the understanding, its future consort	402
V. Love, or the will, prepares everything in its human form for united action with wisdom, or the understanding	403
VI. After the marriage, the first union is effected by the love of knowledge, whence comes the affection of truth	404
VII. The second union is effected by the love of understanding truth, whence comes the perception of truth	404
VIII. The third union is effected by the love of seeing truth, whence comes thought	404
IX. By these three unions, love, or the will, acquires its sensitive and active life	406
X. Love, or the will, introduces wisdom, or the understanding, into every part of its abode	408
XI. Love, or the will, does nothing except in union with wisdom or the understanding	409
XII. Love, or the will, unites with wisdom, or the understanding, and causes it to be reciprocally united to itself	410
XIII. Wisdom, or the understanding, is capable of being elevated by a power derived from love, or the will, so as to receive and understand the truths revealed by the light of heaven	413
XIV. Love, or the will, in like manner can be elevated, so as to receive the good conveyed by the warmth of heaven, if it loves wisdom, its consort, in a corresponding degree	414

	NO.
XV. Unless love, or the will, is thus elevated, it draws down wisdom, or the understanding, from its elevation, so that it may act in unison with itself	416
XVI. Love, or the will, is purified by wisdom in the understanding, if they are elevated together . . .	419
XVII. Love, or the will, is defiled in and by the understanding, unless both are elevated together . . .	421
XVIII. Love purified by wisdom in the understanding becomes spiritual and celestial	422
XIX. Love defiled in and by the understanding becomes natural, sensual, and corporeal	424
XX. Rationality, or the faculty of understanding, and freedom, or the faculty of acting, still remain . . .	425
XXI. Spiritual and celestial love is the love of the neighbour and of the Lord; and natural and sensual love is the love of the world and of self	426
XXII. Charity and faith are related to and united with each other just as are the will and understanding . . .	427
The initiament of man as it is by conception	432

DIVINE LOVE AND WISDOM

PART I

1. LOVE IS THE LIFE OF MAN. Man is aware of the existence, but not of the nature, of love. He is aware of its existence from the use of the word in ordinary conversation, as when we say, such a one loves me, a king loves his subjects, and subjects love their king, a husband loves his wife, and a mother her children, and conversely; or, that this or that person loves his country, his fellow-citizens, or his neighbour; and similarly, in speaking of impersonal things, that we love this or that. But although love is so universally spoken of, scarcely any one knows what it is. Being unable, while thinking about it, to form any distinct idea on the subject, he says either that it is nothing real, or that it is merely something that flows in from what we see, hear, touch, or speak about, and so affects us. Man is entirely ignorant that love is his very life, not only the general life of his whole body and of all his thoughts, but also the life of their minutest details. A wise man may perceive this from the following considerations. If the affection of love were taken away, could you think or act at all? When love grows cold do not thought, speech, and action grow cold also, and do they not become animated when love is kindled? And do they not kindle in proportion as affection does? A wise man perceives these facts as a matter of experience, but he does not realise that love is the life of man.

2. No one can know what the life of man is, unless he is aware that it is love. If this is not known, one person may believe that the life of man consists merely in sensation and action, and another that it consists in thought; yet thought is the first result of life, and sensation and action are the second. Thought is called the first result of life, but thought may be more or less interior, and also more or less exterior. Inmost thought, which is the perception of ends, is actually

the first result of life. But these points will be dealt with subsequently, when degrees of life are under consideration.

3. Some idea of love, as being the life of man, may be formed from the heat of the sun in the world. It is well known that this heat is, as it were, the common life of all vegetation on the earth. For when it increases in spring, plants of every kind spring forth from the ground, are successively adorned with leaves, flowers and fruit, and thus, in a sense, live. But when the heat decreases in autumn and winter, the plants are stripped of these signs of life and wither. So it is with man's love; for love and heat mutually correspond to each other; and therefore love also is warm.

4. GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF, BECAUSE HE IS LIFE ITSELF; AND ANGELS AND MEN ARE RECIPIENTS OF LIFE. This will be fully elucidated in the works on *Divine Providence* and on *Life*. Here we observe only that the Lord, who is the God of the universe, is Uncreate and Infinite, whereas men and angels are created and finite beings. And because the Lord is Uncreate and Infinite He is essential BEING which is called Jehovah, and He is very Life, or Life itself. From the Uncreate, Infinite, very BEING and Life itself, no man can be created directly, because the Divine is one and indivisible; but man must be brought into existence by means of created and finite substances, so formed that the Divine may dwell in them. Because men and angels are so created, they are recipients of life. Therefore if any man allows himself to be so far misled as to think that he has inherent life and is not merely a recipient of Life itself, he cannot help thinking that he is a god. It is a mere illusion for any one to suppose that he possesses inherent life, although he feels as if he does, for in the instrumental cause the primary cause is merely perceived as involved in it. That the Lord is Life itself, He Himself teaches in John. "As the Father hath life in himself, so also hath he given to the Son to have life in himself" (v. 26). He declares also that He is "Life itself" (John xi. 25; xiv. 6). Now since life and love are one, as appears from what was said above (nos. 1, 2), it follows that the Lord, being Life itself, is also Love itself.

5. But in order that this may be thoroughly understood, it is necessary to know the following facts. The Lord, being

love in its very essence, that is, Divine Love, appears to the angels in heaven as a sun, and out of that sun proceed heat and light. The heat thence proceeding in its essence is love, and the light in its essence is wisdom. The angels, in proportion as they are capable of receiving this spiritual heat and light, are embodiments of love and wisdom—not however derived from themselves, but from the Lord. This spiritual heat and light not only flow into the angels and affect them, but they also flow into men and affect them in proportion as they become able to receive it; and their ability to do so depends on the degree in which they love the Lord and their neighbour. This sun itself, or the Divine Love, is not able by its heat and light to create any one directly from itself, for any one so created would be love in its essence, which is the Lord Himself; but it can create beings out of substances and materials so formed that they can receive the heat itself and the light itself; just as the sun cannot by its heat and light cause germination in the earth directly, but only by means of materials in the soil in which it can be present by its heat and light and so cause vegetation. In the work on *Heaven and Hell* (116-140), it may be seen that the Divine Love of the Lord is seen as a sun in the spiritual world, and that the spiritual heat and light through which the angels possess love and wisdom proceed from that sun.

6. Since then man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of a primary and exceedingly pure form capable of receiving life; and to this, as a nucleus or foundation, are successively added in the womb substances and materials in forms adapted to the reception of life in its order and degree.

7. THE DIVINE IS NOT IN SPACE. That the Divine, or God, is not in space, although He is omnipresent, being present with every man in the world, every angel in heaven, and every spirit under heaven, cannot be understood by means of a merely natural idea, but it can be by a spiritual idea. It cannot be understood by means of a natural idea because that idea borrows something from space; for it is formed from such things as exist in the world, and all these visible objects are spatial. Everything great and small there occupies space; everything long, broad, and high there is

spatial; in short, every measure, figure, and form there is spatial. We have therefore said that merely natural thought cannot possibly understand that the Divine, although it is everywhere, is yet not in space. Still, natural thought may grasp this fact, provided that a little spiritual light be admitted into it. Something shall therefore be said first concerning spiritual ideas, and thought thence derived. Spiritual ideas borrow nothing from space but derive their whole content from state. "State" is a term applied to love, life, wisdom, to the affections, and to the joy arising from them, and in general, to good and to truth. A truly spiritual idea of these things has nothing in common with space; it transcends space, and sees the ideas of space beneath it, as heaven sees the earth. But since angels and spirits have eyes to see with, just as men in the world have, and objects cannot be seen except in space, therefore in the spiritual world where angels and spirits dwell space appears similar to space on earth; yet it is not space, but a seeming space. For distances there are not fixed and settled as on earth; they can be lengthened and shortened, changed and varied; and as in that world they cannot be measured, they cannot be understood by means of any natural idea, but only by a spiritual idea which conceives spatial distinctions as distinctions between various kinds of good and truth, constituting affinity or similarity according to their state.

8. It is evident from these considerations that by merely natural thought a man cannot understand that the Divine is everywhere, and yet not in space; but that angels and spirits understand this clearly; consequently that a man also may do so, provided he admits into his thought something of spiritual light. The reason why a man can understand this, is that it is not his body which thinks but his spirit, thus not his natural but his spiritual part.

9. The reason, however, why many do not understand this is that they love what is natural, and therefore do not choose to elevate the thoughts of their understanding into spiritual light; and such men cannot help thinking from space even about God; and to think about God from space is to think of the expanse of nature. These remarks are necessary because without some knowledge and perception that the Divine is not in space, nothing can be known of the Love and Wisdom constituting Divine Life which are the subjects of

this treatise; and, therefore, little, if anything, concerning the Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity, and Eternity, which subjects will be dealt with later.

10. It has been stated above that in the spiritual world there appears to be space just as in the natural world, consequently also distance, but that these are appearances varying according to the spiritual affinities of love and wisdom, or of good and truth. This is why the Lord, although He is everywhere present with the angels in heaven, yet appears high above them as a sun. And since the reception of love and wisdom causes affinity with Him, therefore the heavens where the angels are in closer affinity in consequence of such reception, appear as if they were nearer to Him than those which are in less close affinity. This is also the reason why the heavens, which are three in number, are distinct one from another, as also the communities which exist in each heaven; and why the hells beneath them are remote from heaven in proportion to their rejection of love and wisdom. The same is the case with men, in whom and with whom the Lord is present throughout the whole world; and this solely because the Lord is not in space.

11. GOD IS VERY MAN. In all the heavens the conception held of God is that He is a Man. The reason of this is that heaven as a whole, and in every part, resembles the human form, and the Divine, present with the angels, constitutes heaven; now thought there proceeds according to the form of heaven, and therefore it is impossible for the angels to think of God in any other way. Hence it is that all those in the world who are in close relationship with heaven think in like manner of God when they are meditating inwardly, or in their spirit. It is because God is a Man that all angels and spirits are men in perfect form. This is a consequence of the form of heaven, which is the same in its greatest and least parts. That heaven in general and particular is in the human form may be seen in the work on *Heaven and Hell* (59-67); and that thought proceeds according to the form of heaven (203, 204). It is known that men were created after the image and likeness of God (Genesis i. 26, 27), and that God was seen as a Man by Abraham and others. The ancients, both the wise and the simple, always thought of God as a

Man, and at length, when they began to worship many gods, as at Athens and Rome, they worshipped them all as men. All this may be illustrated by the following extract from a little work published some time ago: "The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, think of Him as a Man and say that no one can have any other idea of Him. When they hear that many people entertain an idea of God as of a little cloud in mid-air, they ask where these people are; and when told that they are among the Christians, they say that it is impossible. But they are informed that the idea of such people arises from the fact that God in the Word is called a Spirit; and their only idea of a spirit is as it were of something vaporous, for they do not know that every spirit and angel is a man. Nevertheless an examination was made as to whether their spiritual was like their natural idea, and it was found not to be so with those who inwardly acknowledged the Lord as the God of heaven and earth. I heard a certain elder of the Christians saying that no one could possibly have an idea of a Divine Humanity; and I saw him taken about to various Gentile nations, from the less interior to the more interior, and from them to their heavens, and at last to the Christian heaven, and everywhere he was put in communication with their inward perception of God; and he remarked that they had no idea of God except as a man, which is the same as the idea of a Divine Humanity."

12. The common people in the Christian world have an idea of God as a Man, because God is called a Person in the Athanasian Creed where it speaks of the Trinity. But those who claim superior wisdom say that God is invisible, because they cannot understand how God as a Man could create heaven and earth and fill the universe with His presence; not to speak of many other things which are incomprehensible so long as men do not know that the Divine is not in space. But those who approach the Lord alone, think of a Divine Humanity, and thus of God as a Man.

13. It is most necessary to have a true idea of God, because the idea of God is the inmost constituent of thought with all who have any religion, for everything pertaining to religion and worship relates to God. And as God is present in all religion and worship, it follows that without a true idea of God there cannot be any communication with the heavens.

This is why every nation in the spiritual world has its place allotted according to its idea of God as a Man, for this is the only idea which can be formed of the Lord. That the state of a man's life after death is according to the idea of God which has become firmly established in his mind is evident from the opposite of this statement, namely, that the denial of God constitutes hell, and in the Christian world the denial of the Divinity of the Lord.

14. BEING AND ITS MANIFESTATION IN GOD-MAN ARE DISTINCT, AND YET ONE. Where there is BEING there must also be its MANIFESTATION; the one is not possible apart from the other. For BEING is revealed by means of its MANIFESTATION,¹ and not apart from it. The rational mind understands this when it considers whether there can be any BEING which does not manifest itself, or any MANIFESTATION which is not from BEING. And because the one is possible with the other and not apart from it, it follows that they are one and yet distinct. They are one, and yet distinct, like love and wisdom; love also is BEING, and wisdom is its MANIFESTATION; for love does not manifest itself except in wisdom, nor wisdom except from love; wherefore when love is in wisdom, then it is made manifest. These two are so absolutely one that although they can be distinguished in thought they cannot in act, and therefore they are said to be distinct and yet one. BEING and its MANIFESTATION in God-Man are also distinct and yet one, like soul and body. A soul cannot exist apart from its body, nor a body apart from its soul. The Divine Soul of God-Man is what is meant by Divine BEING, and the Divine Body is what is meant by Divine MANIFESTATION. It is an error, born of false reasoning, to suppose that the soul can exist without a body, and think and acquire wisdom; for the soul of every man lives in a spiritual body after it has cast off the material covering with which it was clothed in the world.

15. BEING is not BEING unless it manifests itself, because until then it has no form and consequently no quality and is therefore nothing. The MANIFESTATION of BEING makes one with BEING because this is its origin. Hence there is a

¹ Wherever in this translation the words BEING and MANIFESTATION are printed in small capitals the Latin words in the original text are *Esse* and *Existere*, used as noun substantives.—*Tr.*

perfect union of the two; and this is why each belongs to the other mutually and reciprocally, and the one is identified with every detail of the other.

16. These considerations should make it clear that God is a Man, and therefore a God made manifest; not manifested apart from Himself but in Himself. He who is Self-manifest is the God from whom all things are.

17. IN GOD-MAN THERE ARE INFINITE THINGS WHICH ARE DISTINCT AND YET ONE. It is well known that God is infinite for He is called the Infinite; but He is called the Infinite because He is infinite. He is not infinite only because He is BEING itself and MANIFESTATION itself, but because there are infinite things in Him. An infinite Being without infinite things in Him would be so only in name. The infinite things in Him cannot be said to be infinitely many or infinitely all, on account of the natural ideas concerning many and all; for the natural idea of infinitely many is limited, and of infinitely all is indeed unlimited, yet it is derived from limited things in the universe. Wherefore man, whose ideas are natural, cannot by any elevation or approximation of thought arrive at a perception of the infinite things in God; but an angel is able in this way to transcend man's perception because his ideas are spiritual, and yet he cannot attain to the thing itself.

18. Every one who believes that God is a Man can confirm in himself the truth that there are infinite things in Him. For since He is a Man, He has a body and everything belonging thereto; thus He has a face, breast, abdomen, loins, and feet; for without these He would not be a Man. And having these, He has also eyes, ears, nostrils, mouth, and tongue; and further, the internal organs, as the heart and the lungs, and the parts connected with these; all of which, taken together, are what constitute a man. In created man these things are numerous, and in their structural details innumerable; but in God-Man they are infinite and complete, and therefore to Him belongs infinite perfection. A comparison is made between uncreate Man, who is God, and created man, because God is a Man, and it is said by Him that the man of this world was created after His image and in His likeness (Genesis i. 26, 27).

19. The heavens themselves in which angels dwell make

it perfectly evident to them that there are infinite things in God. For the whole heaven, which consists of myriads of myriads of angels, in its most general form is, as it were, a man, as also is each community of heaven whether great or small; this is why an angel is a man, for an angel is a heaven in miniature. That this is the case may be seen in the work on *Heaven and Hell* (51-87). It is the divine Influence received by the angels which induces this form upon heaven in general and particular, and upon each individual there; for in proportion to an angel's reception of the Divine, he is a man in a perfect form. This is why the angels are said to be in God, and God in them; as also that God is their all. The number of things in heaven is beyond description; and since the Divine constitutes heaven and this ineffable multitude of things is from the Divine, it is clearly evident that there are infinite things in Very Man who is God.

20. The same may be inferred from the created universe when regarded in the light of its uses and their correspondence: but before this can be understood something must be said by way of illustration.

21. Since there are infinite things in God-Man which appear in heaven, in angels, and in men as in a mirror, and since God-Man is not in space (nos. 7-10), it may to a certain extent be seen and understood how God can be omnipresent, omniscient, and omniprovident; and how as a Man He could create all things, and as a Man can maintain all things created by Himself in their order to eternity.

22. It may also be seen reflected in man that infinite things are one and yet distinct in God-Man. In man there are many, nay, innumerable things, as was said above; but still he feels all these things as one. His senses tell him nothing of his brains, of his heart and lungs, of his liver, spleen, and pancreas; or of the innumerable things in his eyes, ears, tongue, stomach, generative organs, and the rest of his internal parts; and because he knows nothing of these things by sensation, he is conscious of being a single individual. The reason is that all these things are in such a form that not one of them can be wanting; for it is a form recipient of life from God-Man (nos. 4-6). The order and connection of all things in such a form produces a feeling and thence an idea that there are not many or innumerable things, but as it were one thing. This shows how the many, nay, the

innumerable things which, as it were, make one in man are one and yet distinct, yea, most distinct, in Very Man who is God.

23. THERE IS ONE GOD-MAN FROM WHOM ALL THINGS ARE. All the powers of human reason unite and, as it were, centre in the truth that one God is the Creator of the universe; and therefore a man possessed of true rationality, on the ground of common intelligence entertains and can entertain no other opinion. Tell any man of sound reason that there are two creators of the universe and you will be sensible of the repugnance he feels, perhaps even at the mere sound of your words; which shows that all human reason concurs in the belief that God is one. There are two reasons why this is so. The first is that the very faculty of thinking rationally belongs intrinsically not to man, but to God in him. From that faculty is derived the whole of human reason, and that common origin causes man to see this truth as self-evident. The second reason is that man by means of that faculty either is in the light of heaven or derives thence the general principles of his thought; and it is a universal dictate of the light of heaven that God is one. It is otherwise if man by that faculty has perverted the lower powers of his understanding; he still has the use of that faculty, but by the distortion of his lower faculties he perverts its influence. Hence his reason becomes unsound.

24. Every man, although he is not aware of it, thinks of a body of men as if they were one man; and therefore he at once sees what is meant when it is said that the king is the head and the subjects the body; also that this or that person occupies such and such a position in the general body, that is, in the kingdom. As it is in the body politic, so it is in the body spiritual: the body spiritual is the Church and God-Man is its Head. Hence it is plain how, according to this mode of thought, the Church would appear if one God were not regarded as the Creator and Sustainer of the universe, but several Gods. It would then appear like one body with several heads, thus not as a man but as a monster. If it were asserted that these heads had one essence and therefore together made one head, no other idea could possibly result than either that the one head had several faces, or that the several heads had one face; and so the Church would appear

deformed; yet one God is the Head and the Church is the body which acts under the command of the Head and not from itself; as also is the case in man. This is why there is only one king in each kingdom; for several kings would distract it, but one can hold it together.

25. The same would be the case in the Church which is spread over the whole world and which is called a communion, because it is, as it were, one body under one head. It is well known that the head has absolute control over the body; for the understanding and will reside in the head, and control the body so completely that it can do nothing but obey. The body can do nothing except from the understanding and will in the head; in like manner, one who belongs to the Church can do nothing except from God. It appears as if the body acted of itself, and as if the hands and the feet in action and the mouth and tongue in speaking moved of themselves; yet they do not move at all of themselves, but obey the desire of the will and the resulting thought of the understanding in the head. Consider now whether the body could subsist if it had several heads, and each head were free to act from its own understanding and will. Unanimity between them would be impossible. As it is in the Church, so it is in the heavens, which consist of myriads of myriads of angels; unless each and all of them looked to one God, they would fall away from one another, and heaven would be destroyed. And therefore if an angel merely thinks of several Gods, he is at once separated from his companions; for he is cast away to the uttermost boundary of heaven, where he sinks to the ground.

26. Since the whole heaven and all things therein have relation to one God, angelic speech is such that by a certain harmony derived from that of heaven, it terminates in one¹—an indication that it is impossible for the angels to think of more than one God; for their speech springs directly from their thought.

27. What man of sound reason can fail to see that the Divine is indivisible; and that it is impossible that there

¹ A fuller statement to this effect occurs in *Arcana Cælestia*, no. 7191, "It is astonishing and perhaps incredible that the form of heaven is represented in angelic speech, and therefore there is in it a harmony as of singing, which at every period ends in a monosyllable, thus in a *one*; and I have been told that the cause of this is that all things in heaven look to one God as their end."—*Tr.*

should be several infinite, uncreate, and omnipotent Gods. If another man devoid of reason says it is possible that several infinite, uncreate, and omnipotent Gods should exist, provided they have one and the same essence, and that thus there is nevertheless one infinite, uncreate, and omnipotent God—surely one and the same essence means one and the same identity, and identity cannot be shared among several. If it be said that one is from the other, then he who is from the other is not God in Himself; and yet God in Himself is the God from whom are all things (no. 16).

28. THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM.

If you pass in mental review all the things that you know, and with some elevation of mind inquire what it is that pertains to them all alike, you must conclude that it is love and wisdom. For these two are the essentials of everything in man's life; everything civil, moral, and spiritual belonging to man depends upon these two, and apart from them they cannot exist. The same is the case with everything pertaining to the life of the composite man which, as was said above, is a society great or small, a kingdom, an empire, the Church, and also the angelic heaven. Take away love and wisdom from them, and consider whether they have then any real existence, and you will find that apart from these as their origin they are nothing.

29. No one can deny that love and wisdom coexist in their very essence in God; for He loves all men by virtue of His Love and leads them by virtue of His Wisdom. The created universe also, from the point of view of order, is so full of wisdom flowing from love, that you would say that all things in it are wisdom itself displayed in a coherent system; for the innumerable multitude of its contents are disposed in such perfect order, successive and simultaneous, that taken together they form one whole. This is the sole reason why they can be held together and preserved for ever.

30. It is because the divine Essence itself is Love and Wisdom that man has two faculties receptive of life, from one of which he gets his understanding, and from the other his will. The faculty from which understanding comes derives everything from the influx of wisdom from God, and the faculty from which will comes derives everything from the influx of love from God. The fact that any one is not

truly wise and does not truly love, does not deprive him of these faculties, but only obstructs their operation; and then, although the understanding and will are still so called, yet they are not such essentially. If therefore these faculties were taken away, all that is human—all power of thinking and speaking rationally, and of willing and acting freely, would perish. From this it is evident that the Divine dwells with man in these two faculties, which enable him to exercise wisdom and love. That these powers exist in every man, although he may not exercise them as he might, I have learnt from much experience, which you will see amply recorded elsewhere.

31. It is because the divine Essence itself is Love and Wisdom, that all things in the universe have relation to good and truth; for all that proceeds from love is called good, and all that proceeds from wisdom is called truth. But of this more hereafter.

32. It is because the divine Essence itself is Love and Wisdom that the universe and everything in it, whether animate or inanimate, subsists from heat and light; for heat corresponds to love, and light to wisdom, and therefore spiritual heat is love, and spiritual light is wisdom. But of this also more hereafter.

33. Out of the divine Love and Wisdom which are the very Essence of God, spring all man's affections and thoughts, the affections out of the divine Love, and the thoughts out of the divine Wisdom. Every single detail of man's life is nothing but affection and thought, for these two are as it were the sources of his whole life. All the joys and pleasures of his life are derived from them, the joys arising from his love being affected, and the pleasures from the resulting thought. Now since man is created to be a recipient of life, and does receive it so far as he loves God and from that love is wise, that is, so far as he feels delight in what comes from God, and thinks under the influence of that affection, it follows that the divine Essence, which is the creative Essence, is divine Love and Wisdom.

34. DIVINE LOVE IS INSEPARABLE FROM DIVINE WISDOM, AND DIVINE WISDOM FROM DIVINE LOVE. That divine BEING and its MANIFESTATION in God-Man are distinct and yet one, may be seen above (nos. 14-16). And since divine

BEING is divine Love, and the divine MANIFESTATION is divine Wisdom, these in like manner are distinct and yet one. They are said to be so because love and wisdom are two distinct things, but so united that love is inseparable from wisdom, and wisdom from love. For love dwells within wisdom, and wisdom exists in love; and since wisdom derives its existence from love, as was said above (no. 15), therefore also the divine Wisdom is BEING. It follows therefore that love and wisdom regarded as one are divine BEING, but regarded separately Love is called divine BEING, and Wisdom divine MANIFESTATION. Such is the angelic idea concerning divine Love and Wisdom.

35. Since there is such a union of love and wisdom and of wisdom and love in God-Man, the divine Essence is one. For the divine Essence is divine Love because this is inseparable from divine Wisdom, and is divine Wisdom because this is inseparable from divine Love; and because they are united the divine Life is one, the divine Essence being Life. Divine Love and Wisdom are one, because their union is mutual, and mutual union produces unity. But of mutual union more will be said elsewhere.

36. There is also in every divine work a union of love and wisdom; hence comes its continuous, in fact, its imperishable existence. If there were more divine Love than divine Wisdom, or more divine Wisdom than divine Love in any created work, it would not be permanent except in so far as the two were in it in equal measure; what is in excess passes away.

37. The divine Providence in the reformation, regeneration, and salvation of men partakes equally of the divine Love and of the divine Wisdom. From an excess of divine Love over Wisdom, or from an excess of divine Wisdom over Love, man cannot be reformed, regenerated, and saved. Divine Love desires to save all, but it cannot do so except through divine Wisdom; all the laws whereby salvation is effected are from the divine Wisdom, and Love cannot overpass those laws, since the divine Love and Wisdom are one and always act unitedly.

38. Divine Love and Wisdom are meant in the Word by Righteousness¹ and Judgment, the divine Love by Righteousness and the divine Wisdom by Judgment; in the Word therefore Righteousness and Judgment are predicated of

¹ Latin *justitia*.—Tr.

God; as in David: "Righteousness and judgment are the support of thy throne" (Ps. xcvi. 2); "Jehovah shall bring forth righteousness as the light, and judgment as the noon-day" (Ps. xxxvii. 6). In Hosea: "I will betroth thee unto me for ever in righteousness, and in judgment" (ii. 19). In Jeremiah: "I will raise unto David a righteous branch, and he shall reign as a king, and execute judgment and righteousness in the earth" (xxiii. 5). In Isaiah: "He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness" (ix. 7). "Jehovah shall be exalted, because he hath filled the earth with judgment and righteousness" (xxxiii. 5). In David: "When I shall have learned the judgments of thy righteousness;" "Seven times a day do I praise thee, because of the judgments of thy righteousness" (cxix. 7, 164). The same is understood by Life and Light in John: "In him was life, and the life was the light of men" (i. 4). By Life here is meant the divine Love of the Lord, and by Light His divine Wisdom. The same also is meant by Life and Spirit in John: "Jesus said, the words which I speak unto you they are spirit, and they are life" (vi. 63).

39. In man, love and wisdom appear as two separate things, but they are one thing although distinct, because a man's wisdom is qualified by his love, and his love is qualified by his wisdom. Wisdom which is not one with love, appears like wisdom, and yet is not so; and love which is not one with wisdom, appears like the love of wisdom although it is not, for each must draw its essence and life from the other. Wisdom and love in man appear to be two separate things, because in him the faculty of understanding truth can be elevated into the light of heaven, but not the faculty of loving, except in so far as he acts in accordance with the truth he understands. Whatever, therefore, of his apparent wisdom is not one with the love of wisdom, lapses into some love which does unite with it, which may be a love of folly or even insanity. Thus wisdom may teach a man that he ought to do this or that, but he may refrain from doing it because he does not love to do it; but so far as he does from love what wisdom teaches, he is an image of God.

40. THE DIVINE LOVE AND WISDOM ARE SUBSTANCE AND FORM. The idea formed by most people about love and

wisdom is, as it were, of something volatile or transitory in a thin medium, like air or ether, or an emission from something of that kind; and scarcely any one thinks that they are really and actually substance and form. Even those who see that they must possess substance and form, at the same time think of them as exterior to the subject and flowing forth from it, though they still call them substance and form; not being aware that love and wisdom constitute the subject itself, and that what they apprehend as something volatile and transitory outside it is only an appearance arising out of the intrinsic state of the subject. There are several reasons why this has not hitherto been understood. One is that appearances are the first things from which the human mind develops its understanding, and these it cannot shake off except by an inquiry into the cause of the appearances; and if the cause lies deep, the mind cannot detect it unless it keeps the understanding for a long time in spiritual light, in which it cannot long keep it on account of the light of natural reason which continually withdraws it from spiritual light. Nevertheless the truth is that love and wisdom are real and actual substance and form which compose the subject itself.

41. As this is contrary to appearance, it may not seem to merit belief without proof, and as it cannot be proved except by means of things which man perceives with his bodily senses, an appeal shall be made to these. A man has five external senses which are called touch, taste, smell, hearing, and sight. The subject of touch is the skin by which he is covered; and the very substance and form of the skin cause it to feel the things applied to it: the sense of touch is not in the things which are applied, but in the substance and form of the skin which are the subject; this sense is merely the effect of the things applied on the subject. It is the same with taste; this sense is merely the effect on the substance and form of the tongue which is the subject. It is the same with smell; it is well known that odour affects the nostrils and is in the nostrils, and that it is an effect produced on them by odoriferous particles touching them. It is the same with hearing: it appears as if the hearing were in the place where the sound is produced, but the hearing is in the ear and is the effect produced on its substance and form; that the hearing is at a distance from the ear is an appearance. It is

the same with sight: when a man sees objects at a distance, it appears as if his sight were there; and yet it is in the eye which is the subject, and is likewise an effect produced on it.¹ The apparent distance arises only from an inference based on the intermediate objects, or on the diminution and consequent obscuration of the object itself whose image is presented in the eye according to the angle of incidence. This shows that sight does not go forth from the eye to the object, but that the image of the object enters the eye and affects its substance and form. The same is the case with hearing; hearing does not go forth from the ear to catch the sound, but the sound enters the ear and affects it. Evidently then the modification of substance and form which constitutes sensation is not anything separate from the subject, but only a change in it, the subject remaining the same then as it was before and as it is afterwards. Hence it follows that sight, hearing, smell, taste, and touch are not anything evanescent flowing forth from their organs, but are the organs themselves in their substance and form, and that when the organs are affected the sensation is produced.

42. It is the same with love and wisdom, except that the substances and forms which constitute love and wisdom are not visible like the organs of the external senses. Yet no one can deny that thoughts, perceptions, and affections, which all belong to love and wisdom, are substances and forms, and not volatile entities flowing from nothing or independent of a real and actual substance and form which are their subjects. For in the brain there are innumerable substances and forms in which resides every interior sense which has relation to the understanding and will. From what has been said above about the external senses it may be concluded that affections, perceptions, and thoughts are not emissions from these substances, but are all actually and really the subjects themselves, which emit nothing from themselves, but only undergo modifications according to the influences affecting them. Concerning these influences more will be said below.

43. From these things it may now first be seen that the divine Love and Wisdom in their essential nature are substance and form, for they are essential BEING and MANI-

¹ In this passage Swedenborg treats the nervous apparatus attached to each organ as part of it. He was well aware that sensation takes place only in the brain. (See *Arcana Cœlestia*, no. 5745.)—Tr.

FESTATION; unless they were such they would be merely imaginary entities which in themselves are nothing.

44. DIVINE LOVE AND WISDOM ARE ABSOLUTE SUBSTANCE AND FORM,¹ THUS THE ONE AND ONLY REALITY. That the divine Love and Wisdom are substance and form has just been shown; it has also been shown that divine BEING and MANIFESTATION are absolute BEING and MANIFESTATION in themselves—not from themselves, because this would involve a beginning from something in them which would be absolute BEING and MANIFESTATION. But absolute BEING exists from eternity and is also uncreated, while nothing created can exist except from what is uncreate; and what is created is finite, nor can the finite exist except from the Infinite.

45. Whoever is able in some measure to realise and understand what absolute BEING and MANIFESTATION are, will also fully perceive that they are the very and one only reality. “Very reality” is predicated of that which alone possesses absolute existence; and “one only reality” of that which is the origin of everything else. Now since this very and one only reality is substance and form, it follows that it is the very and one only substance and form. And because this very substance and form is the divine Love and Wisdom, it follows that it is the very and one only Love and Wisdom; consequently, that it is the very and one only Essence and Life, for Love and Wisdom are Life.

46. This shows how sensuous, that is, how dependent on the senses of the body and their blindness in spiritual things, is the thought of those who say that nature is self-existent. They think from the eye, and cannot think from the understanding. Thought from the eye closes up the understanding, but thought from the understanding opens the eye. Such men cannot think at all about absolute BEING and its MANIFESTATION, that it is eternal, uncreate, and infinite, nor about life except as something evanescent which passes away into nothing; nor can they think otherwise of love and wisdom, or at all realise that they are the source of all things in nature.

¹ By *form* Swedenborg means internal structure in all its degrees, not merely *shape*. *Form* is interior to *shape*, and produces it. Thus he says in *Arcana Cœlestia*, no. 6574: “Every one has life according to the *form* of the interior affections which he has acquired by willing and acting, thinking and speaking.”—*Tr.*

Indeed, this cannot be seen unless the uses of nature in their series and order be studied, and not merely certain of its visible forms. For uses proceed only from life, and their series and order from wisdom and love; but forms are what contain uses, and therefore if the forms alone are studied nothing can be understood of the life in nature, nothing of the love and wisdom displayed there, and consequently nothing of the presence of God.

47. DIVINE LOVE AND WISDOM MUST NECESSARILY *BE AND MANIFEST THEMSELVES* IN OTHER BEINGS CREATED THEREFROM. The very nature of love is not to love itself but others, and to unite with them in love. The very nature of love also is to be loved by others, for thus a union is effected. The essence of all love consists in union, and so does its life, which we call enjoyment, pleasure, delight, sweetness, blessedness, happiness, and felicity. Love consists in regarding what is our own as another's, and in feeling his joy as our own. This is to love; but to feel our joy in another, and not his in ourselves, is not to love; for this is to love oneself, but the former is to love one's neighbour. These two kinds of love are diametrically opposite; each indeed produces a union, and moreover disunion does not seem to be produced by loving what is one's own, that is, oneself in another; yet this is so truly the case, that so far as any one has loved another in this manner, he afterwards hates him. For such a union gradually dissolves of itself, and then love turns to hatred of a like degree.

48. Who can contemplate the essence of love without seeing this? For what is loving oneself alone and not some one else by whom one may be loved in return? This is disunion rather than union. The union of love is produced by mutual affection; and there is no mutuality in self alone. If there is thought to be any, it is when one imagines there is mutual affection. Hence it is plain that the divine Love cannot do otherwise than have its *BEING* and *MANIFESTATION* in others whom it loves and by whom it may be loved. For if this is true of all love, it must be infinitely true of Love itself.

49. With respect to God, it is not possible that He should love and be loved in return by others in whom there is anything infinite, or anything of the essence and life of absolute

love, that is, anything of the Divine. For in that case He would not be loved by others, but would love Himself; for the Infinite or Divine is one and indivisible. If this existed in others, it would be very God, and He would be self-love, of which there can be none in God; for it is absolutely opposed to the divine Essence. This is why love must exist in others in whom there is nothing of the absolute Divine. It will be seen below that it exists in beings created by the Divine. But for this purpose there must be infinite Wisdom united with infinite Love; that is, there must be divine Love and divine Wisdom in inseparable union (nos. 34-39).

50. Upon the perception and recognition of this arcanum depend the perception and recognition of all that relates to existence or creation, and so of all subsistence or preservation by God; that is, of all the works of God in the created universe. These subjects will be dealt with in what follows.

51. But do not, I beseech you, involve your ideas in time and space, for in proportion as time and space are in your thoughts when you read what follows, you will not understand it; for the Divine is not in time or space. This will be seen clearly in a subsequent part of this work which treats specially of the Eternity, Infinity, and Omnipresence of God.

52. ALL THINGS IN THE UNIVERSE WERE CREATED BY THE DIVINE LOVE AND WISDOM OF GOD-MAN. The universe in general and particular, in primaries as well as ultimates, is so full of divine Love and Wisdom that it may be said to be an image of them. That this is so is evident from the correspondence of all things in the universe with all things in man. Each and all of the things which exist in the created universe have such a correspondence with each and all of the things in man, that he also may be called a kind of universe. There is a correspondence of his affections, and therefore of his thoughts, with everything in the animal kingdom; of his will, and therefore of his understanding, with everything in the vegetable kingdom; and of his outermost life, with everything in the mineral kingdom. That such correspondence exists is not evident to any one in the natural world, but it is to every one in the spiritual world who reflects on the subject. All things that exist in the three kingdoms of the natural world are to be seen also in the spiritual world,

and they correspond to the affections of the will and the thoughts of the understanding, as well as to the external life of those who live there; and all these things have just the same appearance to them as the created universe to us, except that they are on a smaller scale. Hence it is plain to the angels that the created universe is an image representing God-Man and that His Love and Wisdom are presented in this image. Not that the created universe is God-Man, but it is from Him; for nothing whatever in the created universe is absolute substance and form, life, or love and wisdom; neither is manhood intrinsic in man, but all is from God, who is very Man, Wisdom, Love, Form, and Substance. The Self-existent is uncreate and infinite; but that which derives its existence from Him, having nothing in it that is self-existent, is created and finite, and this presents a likeness of Him from whom it derives its BEING and MANIFESTATION.

53. BEING and MANIFESTATION may be predicated of created and finite things, as also substance and form, and life, nay, love and wisdom, but all these qualities in them are created and finite. This predication is admissible, not because there is anything of the Divine in them, but because they are in the Divine and the Divine is in them. For all created things are of themselves inanimate and dead, but they are animated and vivified by this, that the Divine is in them and they are in the Divine.

54. The Divine is the same in all things, but one created thing differs from another and is therefore differently filled with the Divine; for no two things are exactly alike. On this account the Divine manifests itself variously in different things. The presence of the Divine in opposites will be spoken of in what follows.

55. ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND WISDOM OF GOD-MAN. It is well known that every single thing in the universe is created by God; hence the universe with all its contents is called in the Word the work of Jehovah's hands. It is often said that the world in its entirety was created out of nothing, which is usually taken to mean absolutely nothing; yet it is an immutable truth that out of nothing, nothing is or can be made. Therefore the universe, which is an image of God and consequently full of God, could not be created except in

God by God; for God is BEING itself, and this must be the origin of all things. It is utterly absurd to suppose that what exists is created from nothing, which does not exist. Nevertheless, what is created in God by God is not continuous from Him; for God is very BEING, and in created things there is no such thing. If there were, it would be continuous from God, and therefore would be God. The angelic idea on this subject is that what is created in God by God, is like something derived from a man's life, but from which the life has been withdrawn, and which is therefore suitable to his life, though it is not actually a part of it. The angels confirm this by many things which exist in heaven, where they say that they are in God, and that God is in them, and yet they have nothing of God himself in their own BEING. Several proofs of this, adduced by them, will be given in what follows; here the fact is merely stated.

56. By virtue of this origin every created thing is by its very nature a recipient of God, not by continuity but by contiguity. By this and not by the former, union with Him is possible, for every created thing is accordant because it is created in God by God; and being so created it is analogous to Him, and being united with Him, it is like an image of Him seen in a mirror.

57. This is why the angels are not angels from any power of their own, but by virtue of their union with God-Man; and this union is produced in the degree that they receive the divine Good and Truth which are God, and appear to proceed from Him, although they are in Him. And they receive these in the degree that they obey the laws of order, which are divine truths, by using the power to think and will rationally which the Lord gives them as their own. In this way they are able to receive divine Good and Truth as if by their own power, and thence comes mutual love, for, as was said above, love is not possible unless it be returned; and this is equally the case with men on earth. It should now be clear that all things in the created universe are recipients of the divine Love and Wisdom of God-Man.

58. It cannot yet be explained intelligibly how the other things in the universe, which are neither angelic nor human, are also recipients of the divine Love and Wisdom of God-Man; as, for example, those that rank below man in the animal, vegetable, and mineral kingdoms; for much has first

to be said concerning the degrees of life, and the degrees of the recipients of life. These degrees are united according to their uses; for all good uses have their origin in a similar union with God, which is yet dissimilar according to degrees. This union in its descent becomes by degrees devoid of liberty because devoid of reason, and therefore devoid of the appearance of life; as they receive life they also react against it, for it is by their reaction that they are able to retain it. The union with uses which are not good will be spoken of after the origin of evil has been explained.

59. This should make it clear that the Divine is in every single thing which the created universe contains, and therefore this is the work of the hands of Jehovah, as is said in the Word; that is, it is the work of the divine Love and Wisdom, for these are meant by the hands of Jehovah. And although the Divine is in every single created thing, still there is nothing of the absolute Divine in their BEING; for the created universe is not God but from God; and because it is from God, His image is in it, somewhat as a man's image is seen in a mirror, although there is nothing there of the man himself.

60. I have heard many in the spiritual world say that they are quite willing to acknowledge that the Divine is in every single thing in the universe, because they see in it the wonders of God, which are more and more marvellous the more inwardly they are examined. Yet when they hear that the Divine is actually immanent in every single thing of the created universe, they are very indignant—an indication that although they say this, they do not believe it. They were therefore asked if they could not see this fact simply from the wonderful power which exists in every seed of producing a plant capable in due order of developing new seeds; and from this, that in every seed there is an emblem of the infinite and eternal; for there is in it an endeavour to multiply and fructify to infinity and eternity; also from every living creature, even the smallest of which possesses organs of sense, a brain, a heart, lungs, and other viscera, with arteries, veins, nerves, and muscles, by which its actions are produced: not to mention the marvellous instinct of animals, about which whole volumes have been written. All these wonders are from God, but the forms with which they are clothed are from the materials of the earth; hence come

plants, and in due order, men; and therefore it is said of man that he was created out of the ground, and is the dust of the earth, and that the breath of life was breathed into him (Genesis ii. 7). It is therefore plain that the Divine is not possessed by man, although it enters into him.

61. ALL CREATED THINGS HAVE A CERTAIN RESEMBLANCE TO MAN. This may be seen from everything in the animal, vegetable, and mineral kingdoms. The resemblance to man in all members of the animal kingdom is plain from the following considerations. Animals of all kinds like man have limbs by which they move, organs by which they feel, and viscera by which they maintain all these in vigour. They have also appetites and affections like the natural appetites of man; and they have instincts corresponding to their affections, in some of which there seems to be a kind of spiritual element, as is more or less evident in the beasts of the earth and the birds of the air, and in bees, silk-worms, ants, etc. This is why merely natural men regard the living creatures of this kingdom as being of a like nature with themselves, except as regards speech. The resemblance to man in all things of the vegetable kingdom is plain from these considerations. They grow from seed, and then pass gradually through various stages of development; there is in them something analogous to marriage, by means of which they become fertile; and their vegetative soul is use, of which they are forms; besides many other matters in which they resemble man, and which have been described by various authors. The resemblance to man in all things of the mineral kingdom appears only in their effort to produce forms which show that resemblance, namely, all things of the vegetable kingdom, and thus they perform their use. For as soon as the seed falls into the bosom of the earth, the earth cherishes it, and supplies it from all sides with abundant means of germinating and showing itself in a form representative of man. That such an effort exists even in its barren places is plain from the corals at the bottom of the sea, and from the flowers in mines, springing from minerals and even metals. This effort to vegetate and thus perform uses is the ultimate manifestation of the Divine in created things.

62. As there is an effort of the minerals of the earth to

produce vegetation, so there is an effort of vegetable growths to produce animal life; hence there are insects of various kinds corresponding to odoriferous exhalations. It will be seen in the following pages that this is not caused merely by the heat of the sun of this world, but by life modified by its recipient forms and aided by that heat.

63. That there is a resemblance to man in everything in the created universe may, indeed, be known from the foregoing statements, but it can only be seen obscurely; in the spiritual world, however, it is seen clearly. Everything in the three kingdoms exists there also, and in the midst of them is the angel; he sees these things around him, and is also aware that they are representations of himself. Nay, when his inmost mind is opened, he recognises himself, and sees his likeness in them, almost as in a mirror.

64. From these and many other similar facts too numerous to mention, it may be known for certain that God is a Man, and that the created universe is an image of Him; for the general resemblance of all things is to Him as the particular resemblance is to man.

65. THE USES OF ALL CREATED THINGS ASCEND THROUGH DEGREES¹ FROM ULTIMATES TO MAN, AND THROUGH MAN TO GOD THE CREATOR FROM WHOM THEY EXIST. *Ultimates*, as was said above, include all things in the mineral kingdom, which are various kinds of matter derived from stony, saline, oily, mineral, and metallic substances, covered over with soil made up of vegetable and animal compounds reduced to the finest mould. In these things lie the end and also the beginning of all the uses which come from life. The origin of all these uses is the effort to produce them, and the beginning is the force originating from that effort. These ultimates belong to the mineral kingdom. *Intermediates* are all things in the vegetable kingdom, such as grasses, herbs, plants, shrubs, and trees of every kind. These are for the use of all members of the animal kingdom, the imperfect as well as the perfect. These they nourish, delight, and vivify; they nourish their bodies with their substance, they delight their senses with their savour, odour, and beauty, and they quicken their affections. The endeavour to do these things is inherent in them from the life they receive. *Primaries*

¹ Latin *gradus*, a step.—*Tr.*

are all things in the animal kingdom. The lowest here are worms and insects, the middle, birds and beasts, and the highest, men; for in every kingdom there are lowest, middle, and highest things; the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from ultimates to man, who is the first in order.

66. There are three degrees of ascent in the natural world, and three in the spiritual world. All animals are recipients of life; the more perfect animals are recipients of the life of all three degrees of the natural world, the less perfect of two, and the imperfect of one. But man alone is a recipient of the life, not only of the three degrees of the natural world, but also of the three degrees of the spiritual world. This is why man, unlike animals, can be elevated above nature; he can think analytically and rationally about civil and moral things which are within the sphere of nature, and he can also think about spiritual and celestial things which are above nature; he can even be raised to such wisdom as to see God. But these six degrees by which the uses of all created things ascend in due order to God the Creator will be dealt with in their proper place. From this summary it may be seen that there is an ascent of all created things to the primal Being who alone is Life: and that the uses of all things, and therefore their forms, are the very recipients of life.

67. We will also state briefly how man ascends, or is raised from the last degree to the first. He comes by birth into the last degree of the natural world; he is then elevated by knowledge into the second degree; and as he perfects his understanding by such knowledge, he is raised into the third degree and then becomes rational. The three degrees of his ascent in the spiritual world are above the three natural degrees, but they are not disclosed until he puts off his earthly body. Then his first spiritual degree is opened, afterwards the second, and finally the third, but this last only with those who become angels of the third heaven; these are they who see God. Those become angels of the second and of the last heavens with whom only the second or the last degree can be opened. Each spiritual degree in man is opened according to his reception of divine Love and divine Wisdom from the Lord. Those who receive comparatively little come into the first or lowest spiritual degree;

those who receive more, into the second or middle spiritual degree; and those who receive much, into the third or highest degree. But those who receive nothing of these remain in the natural degrees, and from the spiritual degrees derive this only, that they are able to think and therefore speak, and to will and therefore act, though not with genuine rationality.

68. Something must also be said concerning the elevation of man's thoughts and affections, which constitute his mind. In everything created by God there is reaction. Life alone acts, and reaction is excited by the action of life. This reaction appears as if it belonged to the created being, because it exists when he is acted upon. Thus it appears as if the reaction were man's own, because he feels just as if the life were his own; yet man is merely a recipient of life. This is why man from his hereditary evil reacts against God. But if he believes that all his life comes from God, and all the good of life from His action, and all the evil of his life from his own reaction, then reaction becomes the offspring of action, and the man acts with God, as if he did it from himself. Everything must be in equilibrium, and the equilibrium of all things is the result of mutual action and reaction. This is said lest man should believe that he ascends to God of himself, and not by the help of the Lord.

69. THE DIVINE FILLS ALL SPACE IN THE UNIVERSE APART FROM SPACE. There are two things proper to nature, space and time. From these, man in the natural world forms his ideas, and therefore his understanding. If he remains immersed in these ideas, and does not raise his mind above them, he can never apprehend spiritual and divine things; for he confuses them with ideas derived from space and time; and in proportion as he does this, the light of his understanding becomes merely natural. To think in this light whilst reasoning about spiritual and divine things, is like thinking in the thick darkness of night concerning things which can be seen only in the light of day. This is the origin of naturalism. But he who knows how to raise his mind above ideas derived from space and time, passes from thick darkness into light, and understands spiritual and divine things, and at last sees their true nature and purpose; and then by virtue of that light, he disperses the thick spiritual darkness caused by the light of natural reason, and relegates

its fallacies from the centre to the circumference. Every intelligent man can, and actually does, raise his thought above those properties of nature; and then he affirms and sees that the Divine, being omnipresent, is not in space, and can also affirm and see the truths that have been stated above. But if he denies the divine Omnipresence, and ascribes all things to nature, then he is unwilling to be elevated, although he is able.

70. All who die and become angels pass away from those two properties of nature which, as was said above, are space and time; for they come then into spiritual light, in which the objects of thought are truths, and the objects of sight, though similar to objects in the natural world, correspond to their thoughts. The objects of their thought, being truths, derive nothing at all from space and time; but the objects of their sight appear, indeed, as if they were in space and in time, but their thought is quite independent of these conditions. The reason is that space and time in the other world are not fixed as in the natural world, but vary according to the states of their life. And, therefore, where we think of space and time, they think of states of life—states of love instead of spaces, and states of wisdom instead of times. This is why spiritual thought, and therefore spiritual speech, differ so much from natural thought and speech that they have nothing in common, except as to the interior states from which they arise, which in both cases are spiritual. More will be said elsewhere concerning this difference. Now since angelic thought derives nothing from space and time but everything from states of life, it is plain that the angels, having no conception of space, do not know what is meant when it is said that the Divine fills all space; but that they clearly understand when, without introducing any idea of space, it is said that the Divine fills all things.

71. To make it clear that the merely natural man thinks of spiritual and divine things from space, and the spiritual man apart from space, take the following illustration. The merely natural man bases his thought upon ideas acquired from the objects of sight, all of which have some shape involving length, breadth, and height, and whose outlines are therefore either angular or curved. These qualities are present manifestly in the ideas he forms about visible things,

and moreover they are present in the ideas he forms about invisible things, such as relate to civil and moral obligations: for, though he does not see these with his bodily eyes, still they are closely associated with the former. Not so a spiritual man, especially an angel of heaven. His thought has nothing in common with shape or form based upon spatial length, breadth, and height, but is based on the state of any object resulting from the life which animates it. Hence the length of anything suggests to him its good, derived from the good of life; the breadth its truth derived from the truth of life; and its height, the degrees of these. Thus his thought arises out of the correspondence between spiritual and natural things. It is owing to this correspondence that length in the Word signifies the good of anything, breadth the truth of anything, and height the degrees of these. It is plain therefore that an angel of heaven can think of the divine Omnipresence in no other way than this, that the Divine fills all things apart from space. What the angel thinks is the truth, because the light which illuminates his mind is the divine Wisdom.

72. This is a fundamental thought concerning God; for without it what remains to be said about the creation of the universe by God-Man, and about His Providence, Omnipotence, Omnipresence, and Omniscience, may indeed be understood, but cannot be retained; because the merely natural man, though he may understand them, yet relapses into the love which constitutes his life, and which is that of his will; and this love dissipates these truths, and immerses his thought in spatial ideas proper to the light of natural intelligence, which he considers to be truly rational, not knowing that in so far as he denies these truths he is irrational. This may be confirmed by the ideas formed about the truth that God is a Man. I pray you read attentively what has been said above (nos. 11-13), and what follows after, and then you will acknowledge that truth. But if you let your thought lapse into the natural light which forms its ideas from space, you will regard it as a paradox; and if you engage it deeply in such ideas you will reject the truth. This is why we say that the Divine fills all the space of the universe, and not that God-Man does so; for then an understanding illuminated only by natural light would refuse its assent. But it assents to the proposition

that the Divine fills it, because this agrees with the theological formula that God is omnipresent and hears and knows all things. More may be seen above on this subject (nos. 7-10).

73. THE DIVINE IS IN ALL TIME APART FROM TIME. As the Divine is in all space apart from space, so it is in all time apart from time; for space and time are properties of nature, and no property of nature can be predicated of the Divine. Natural time, like natural space, is measurable. It is measured by days, weeks, months, years, and centuries; days are measured by hours; weeks and months by days; years by the four seasons, and centuries by years. These natural measurements are taken from the apparent revolution and daily course of the sun of the world. But it is different in the spiritual world. There also the progress of life appears to take place in time; for the inhabitants live with one another as men do in the world, and this is not possible apart from an appearance of time. But time there is not divided into fixed periods as in the world; their sun is always stationary in the east, for it is the divine Love of the Lord which appears to them as a sun. They have therefore no days, weeks, months, years, or centuries, but instead states of life, forming divisions which cannot be called periods of time but periods of state. Consequently angels do not know what time is, and when it is mentioned they think of state instead; now when state alone determines time, time is merely an appearance, for a happy state makes time appear short, and an unhappy state makes it appear long. It is therefore plain that time in the spiritual world is nothing but the quality of state. This is why hours, days, weeks, months, and years in the Word signify states of life, with their gradual and total changes. When words expressing periods of time are used with reference to the Church, morning signifies its first state, noon its full development, evening its decline, and night its end. The four seasons of the year, spring, summer, autumn, and winter, have a similar meaning.

74. From this we may see that time is one with thought derived from affection; for this is what constitutes a man's state. That distance, when one is traversing space in the spiritual world, is inseparable from the progress of time

may be illustrated in many ways. For journeys there are actually shortened or lengthened according to one's desires, which are born of thought derived from affection. This also is why we speak of spaces of time. But when thought does not unite with a man's own affection, time does not seem to exist at all, as for instance in dreams.

75. Now since the periods of time proper to the natural world are nothing but states in the spiritual world, and appear to be progressive because angels and spirits are finite, it is evident that in God they are not progressive, because He is Infinite, and infinite things in Him are one (nos. 17-22). It follows therefore that the Divine is in all time apart from time.

76. He who neither knows, nor can form any conception of the fact that God is not in time, cannot think of the Eternal except as an eternity of time; and then he cannot but entertain insane ideas about the existence of God from eternity. For he thinks from and of a beginning, and a beginning is exclusively an attribute of time. His next insane idea is that God came into existence from Himself, and then he soon falls into the error of supposing that nature originated from itself. From this notion he can only be freed by accepting the spiritual or angelic idea of eternity, which does not involve time; for then the Eternal and the Divine are seen to be the same. The Divine is the Divine in itself, and not from itself. The angels say that they can indeed form an idea of God from eternity, but not of nature from eternity, still less of nature as created from itself, and least of all of nature as being uncreated. For that which is uncreated is essential BEING from which all things exist, and essential BEING is that Very Life which is the divine Love of the divine Wisdom, and the divine Wisdom of the divine Love. To the angels this is the Eternal, existing apart from time, as the Uncreate exists apart from the created, or the Infinite from the finite, between which there can be no proportion.

77. THE DIVINE IS THE SAME IN THE GREATEST AND LEAST THINGS. This follows from the two preceding articles, which showed that the Divine is in all space apart from space, and in all time apart from time: and spaces are greater and smaller or greatest and least, and so are times, because space

and time are inseparable, as was said above. Now the Divine in them is always the same, because the Divine is not variable and changeable, as is everything belonging to space and time or to nature, but is invariable and unchangeable; therefore it is everywhere and always the same.

78. It appears as if the Divine were not the same in one man as in another, but different in a wise man and a simple one, or in an old man and a little child. But this is a mistake founded on appearances; men are different but the Divine in them is the same. A man is a recipient, and the recipient or receptacle is various. A wise man is more adequately, and therefore more fully, a recipient of the divine Love and Wisdom than a simple one; and an old man who is also wise, more than a child or a youth; yet the Divine is the same in the one as in the other. So also it is a mistake founded on appearances to suppose that the Divine is different with the angels in heaven and with men on earth, because the angels of heaven are unspeakably wise, and men not so; but this apparent variety is not in the Lord but in the subjects, according to the nature of their reception of the Divine.

79. That the Divine is the same in the greatest things and in the least may be illustrated by heaven and by an angel of heaven. The Divine in the whole of heaven is the same as it is in a single angel; and therefore the whole of heaven may be seen as one angel.¹ The same is the case with the Church, and its members. The greatest recipient form in which the Divine dwells is the whole heaven, including the whole Church; the least recipient form is an angel of heaven, or a single member of the Church. Sometimes I have seen an entire society of heaven as one angelic form, and I was told that it could appear as big as a giant or as small as a child, because the Divine is the same in the greatest things and in the least.

80. The Divine is also the same in the greatest and smallest of inanimate created things, for it is in all the good of their use. The reason why they are not alive is that they are not forms receptive of life but of use; and the form varies according to the excellence of the use. But how all these are filled with the Divine will be explained below where the subject is creation.

¹ Not, however, by any finite intelligence. (See *Heaven and Hell*, no. 62.)—*Tr.*

81. Get rid of the idea of space, and also of a vacuum, and then, space and vacuum having been totally excluded from your mind, think of the divine Love and Wisdom as essential Being. Then think from space, and you will see that the Divine is the same in the greatest and least things of space; for in essential Being, when the idea of space is removed, there is no such thing as large or small, for there is no difference between them.

82. Something shall now be said concerning vacuum. I once heard some angels talking with Newton about a vacuum and saying that they cannot endure the idea of a vacuum regarded as nothing; for in their world which is spiritual and within or above the spaces and times of the natural world, they feel, think, desire, and also love, will, breathe, speak, and act, just as we do, but these things would be absolutely impossible in a vacuum regarded as nothing; for nothing is nothing, and nothing can be predicated of it. Newton said he knew that the Divine which alone Is, fills all things, and that he himself shuddered at the idea of a vacuum considered as being nothing, because such an idea is the negation of everything. He exhorts whoever talks to him of a vacuum to beware of the idea of nothing, calling it a syncope of the mind, because it destroys all mental reality.

PART II

83. THE DIVINE LOVE AND WISDOM ARE SEEN IN THE SPIRITUAL WORLD AS A SUN. There are two worlds, the spiritual and the natural; the spiritual world derives nothing from the natural world, and the natural world nothing from the spiritual; they are quite distinct and communicate only by correspondences, the nature of which has been abundantly shown elsewhere. To illustrate this, take the following example. Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world. Who cannot see that heat is quite distinct from the good of charity, and light from the truth of faith? At the first glance they appear to be as distinct as two entirely different things can be, if you ask yourself what the good of charity has in common with heat, or the truth of faith with light. And yet spiritual heat is that good, and spiritual light is that truth. But although these things are intrinsically so distinct, yet they are united by correspondence. For example, when a man reads of heat and light in the Word, then the spirits and angels who are associated with him perceive charity instead of heat, and light instead of faith. This example is given to show that the two worlds, the spiritual and the natural, are so distinct that they have nothing in common, but yet are so created that they not only communicate but are united by correspondence.

84. These two worlds being thus distinct, it is evident that the sun of the spiritual world is different from that of the natural world. For in the spiritual world there are heat and light just as in the natural world; but the heat there is spiritual and so is the light; and spiritual heat is the good of charity and spiritual light is the truth of faith. Now since heat and light can flow from no other source than a sun, it is evident that in the spiritual world there is a different sun from that of the natural world; and further, that the sun of the spiritual world is by its very nature capable of emitting

spiritual heat and light, while the sun of the natural world is by its very nature capable of emitting natural heat. But as everything spiritual has relation to good and truth, it can have no other origin than the divine Love and Wisdom; for all good comes from love, and all truth comes from wisdom, as every wise man can see.

85. The existence of any other sun than that of the natural world has hitherto been unknown. The reason is that man's spiritual thought has become so completely natural that he does not know what the term spiritual means, nor consequently that there is a spiritual world inhabited by spirits and angels, different and separate from the natural world. As the spiritual world has been so completely hidden from those who are in the natural world, it has pleased the Lord to open the sight of my spirit, that I might see the things that exist in that world, as I see those in the natural world, and afterwards describe them. This I have done in the work entitled *Heaven and Hell*, the sun of the spiritual world being the subject of one of its sections. I have seen it, and it appeared like the sun of the natural world in size, and also seemed to be of a like fiery nature, but of a ruddier hue. And it was made known to me that the whole angelic heaven lies beneath that sun; and that the angels of the third heaven see it constantly, the angels of the second heaven very often, and the angels of the first or ultimate heaven sometimes. It will be seen in what follows that this sun is the source of all their heat and light, as well as of all the visible objects of their world.

86. That sun is not the Lord Himself, but is from Him. It is the divine Love and Wisdom proceeding from Him which appear as a sun in that world. And because love and wisdom in the Lord are one, as was shown in Part I., that sun is said to be the divine Love; for the divine Wisdom comes from the divine Love and therefore it too is Love.

87. The reason why that sun is seen by the angels as a fiery body is, that love and fire correspond to each other; for the angels cannot see love with their eyes, but see instead that which corresponds to it. Angels, just like men, have an internal and an external mind; it is their internal mind which thinks, discerns, wills, and loves, and it is their external mind which feels, sees, speaks, and acts; and all their external

senses and actions correspond to their internal thoughts and determinations. Moreover divine Love is felt as heat by spiritual beings. For this reason fire in the Word signifies love; the holy fire in the Israelitish Church signified love; and this is why prayer is often offered to God that heavenly fire, that is, divine Love, may kindle men's hearts.

88. As that which is spiritual is so distinct from what is natural (no. 83), nothing from the sun of the natural world can pass into the spiritual world, not a particle of its heat or light, or of any object existing upon this earth. The light of the natural world is as thick darkness there, and its heat is death. Nevertheless, the heat of this world can be vivified by the influx of the heat of heaven, and the light of this world can be illuminated by the influx of the light of heaven. This influx takes place by correspondence, and cannot possibly take place by continuity.

89. HEAT AND LIGHT PROCEED FROM THE SUN WHICH IS THE MANIFESTATION OF THE DIVINE LOVE AND WISDOM. In the spiritual world where angels and spirits dwell, there are heat and light just as in the natural world where we live; moreover the heat is similarly felt as heat and the light is seen as light. But the heat and light of the spiritual and of the natural world differ so much as to have nothing in common, as was said above. They differ from each other as that which is living differs from that which is dead. The heat and light of the spiritual world are really living heat and light, but the heat and light of the natural world are dead. The former proceed from a sun which is pure love, and the latter from a sun which is pure fire; now love is alive, and divine Love is Life itself; but fire is dead, and solar fire is death itself; it may be advisedly so called, because there is absolutely no life in it.

90. Since the angels are spiritual beings they cannot live in any other than spiritual heat and light; but men cannot live in any other than natural heat and light; for the spiritual agrees with the spiritual and the natural with the natural. If an angel were to receive the least ray of natural heat and light he would perish, for it is utterly incongruous with his life. Every man as to his inner mind is a spirit. When he dies, he passes completely out of the natural world and all that it contains, and enters a world where there is nothing

natural; there he lives so separated from nature that there is no communication by continuity, that is, as between what is purer and grosser, but only as between what is prior and posterior; between these no communication is possible except by correspondence. Evidently, therefore, spiritual heat is not a purer natural heat, nor spiritual light a purer natural light, but they are essentially different; for spiritual heat and light derive their essence from a sun which is pure love, and therefore life itself, but natural heat and light derive their essence from a sun which is pure fire, containing absolutely no life, as was said above.

91. Since there is this difference between the heat and light of these two worlds, the reason is clear why people living in the one world cannot see those who are in the other. For a man's eyes, which see by means of natural light, are made of the substance of his world, and an angel's eyes are made of the substance of his world; thus both are adapted to their own light. This shows how great is the ignorance of those who refuse to believe that angels and spirits are men, because they do not see them with their eyes.

92. It has been unknown hitherto that angels and spirits live in quite a different light and heat from men, and even that there is any other light and heat. For man's thought has penetrated no deeper than to the interior or purer things of nature. This is why many have imagined that angels and spirits dwell in the ether or the stars, thus within nature and not above or beyond it. Yet angels and spirits are entirely above or beyond nature, living in their own world which lies beneath another sun. And since space in that world is an appearance, as was shown above, it cannot be said that they are in the ether or the stars. For they are closely associated with man, and in intimate union with the affection and thought of his spirit. For man is a spirit and this enables him to think and will; and therefore the spiritual world is not remote from him, but is where he is. In a word, every man as to his inner mind is in the spiritual world, in the midst of angels and spirits, and his thought comes from its light, and his love from its heat.

93. THE SPIRITUAL SUN IS NOT GOD, BUT AN EMANATION FROM THE DIVINE LOVE AND WISDOM OF GOD-MAN; SO ALSO ARE THE HEAT AND LIGHT OF THAT SUN. The sun

visible to the angels, from which they receive heat and light, is not the Lord Himself, but the first emanation from Him, and is the acme of spiritual heat, being spiritual fire, which is the divine Love and Wisdom in its first correspondence. This is why it has a fiery appearance to the angels, though it is invisible to men. The fire known to men is not spiritual but natural, and the difference between the two is like that between what is living and what is dead. The spiritual sun by its heat vivifies spiritual beings and renews spiritual things; the natural sun influences indeed in a similar way natural beings and things, yet not by any inherent power, but by the influx into it of spiritual heat with which it acts as an auxiliary in the natural world.

94. This spiritual fire, which is also the origin of light, is converted into spiritual heat and light which decrease in intensity as they go forth, the decrease being effected according to degrees, of which we shall say more below. The ancients represented this by halos glowing with fire and resplendent with light around the head of God, and this representation is common at the present day, when God is depicted as a Man.

95. Experience shows that love produces heat and wisdom light. For when a man loves he grows warm, and when he thinks wisely he sees things as it were in light; this shows that the first derivative from love is heat, and from wisdom light. It is also clear that they are correspondences; for heat does not exist in love itself, but from it in the will and thence in the body; and light does not exist in wisdom, but in the thought of the understanding and thence in speech. Love and wisdom, therefore, are the essence and life of heat and light, which are derivations from them and therefore correspond to them.

96. Any one who studies the processes of the mind can see that spiritual light is quite distinct from natural light. For the mind in the process of thinking sees its objects in light; and those who think spiritually see truths, and just as well during the night as by day. For this reason light is predicated of the understanding, which is said to *see*; for one sometimes says of some subject of conversation, "I see," that is, "I understand." The understanding, being spiritual, cannot see in this manner by natural light; for natural light does not reside in man but departs with the sun. This shows

that the understanding enjoys a light different from that of the eye, and from a different source.

97. Beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man; but the first emanation of His Love and Wisdom is spiritual fire, seen by angels as a sun. When the Lord manifests Himself to the angels as a personal Being, He does so as a Man, sometimes in the sun, and sometimes outside it.

98. By virtue of this correspondence the Lord in the Word is not only called a Sun, but also Fire and Light. The sun signifies both His divine Love and His divine Wisdom; fire, His divine Love, and light, His divine Wisdom.

99. SPIRITUAL HEAT AND LIGHT, BECAUSE THEY EMANATE FROM THE LORD AS A SUN, ARE ONE, LIKE HIS DIVINE LOVE AND WISDOM. How divine Love and Wisdom are one in the Lord is explained in Part I. Heat and light are similarly united, for they also are emanations from the same source, and things which thus emanate are united by correspondence; for heat corresponds to love and light to wisdom. Hence it follows that as the divine Love is divine BEING, and the divine Wisdom is divine MANIFESTATION (nos. 14-16), so spiritual heat is a divine Emanation from divine BEING, and spiritual light is a divine Emanation from divine MANIFESTATION. As therefore by that union divine Love is inseparable from divine Wisdom, and divine Wisdom from divine Love (nos. 34-39), so spiritual heat is inseparable from spiritual light, and spiritual light from spiritual heat. And from this union it follows that the heat and light proceeding from the Lord as a sun are one. But it will be seen in what follows that they are not received as one by angels or by men.

100. The heat and light proceeding from the Lord as a sun are what in an exalted sense is called *the Spiritual*, and they are so called in the singular number, because they are one; whenever therefore in the following pages the Spiritual is mentioned both must be understood. This Spiritual is the origin of all things in the other world, and this is the reason why that world and all that it contains are called spiritual. The reason why the heat and light of that world are called the Spiritual is, that God is called a Spirit, and God as a Spirit is that Emanation. God by virtue of His

very Essence is called Jehovah; but by virtue of that Emanation He vivifies and enlightens the angels of heaven and the members of the Church; and therefore also vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That the heat and light, that is, the Spiritual, emanating from the Lord as a sun, are one, may be illustrated by the heat and light which proceed from the sun of the natural world. These two also go forth as one from the sun. That they are not inseparable on earth is not due to the sun but to the planet; for it rotates daily on its axis, and makes a yearly revolution in the plane of the ecliptic. Hence the appearance is that heat and light are not inseparable; for in the middle of summer there is more heat than light, and in the middle of winter there is more light than heat. There is the same appearance in the spiritual world; though the earth there does not rotate and revolve, the angels turn more or less to the Lord; those who turn to Him more directly receive more heat and less light, and those who turn to Him less directly receive more light and less heat. This is why the heavens, which consist of the angels, are separated into two kingdoms, of which one is called the celestial and the other the spiritual kingdom. The celestial angels receive more heat, and the Spiritual angels more light. Moreover, the lands on which they dwell vary in their character according to the reception of heat and light by the angels. The correspondence is perfect, if only for the motion of the earth you substitute the change in the state of the angels.

102. It will be seen in what follows that all spiritual things arising from the heat and light of their own sun, regarded intrinsically, also make one, but regarded as proceeding from the affections of the angels they do not make one. When heat and light are united in the heavens, it is like springtime with the angels; but when they are not united, it is either like summer or winter; not like winter in the frigid zones but in the tropics. For the equal reception of love and wisdom is real angelhood, and therefore an angel is truly an angel of heaven by virtue of the union of love and wisdom within him. The same is true of any member of the Church, if love and wisdom, or charity and faith, make one in him.

103. THE SUN OF THE SPIRITUAL WORLD IS SEEN AT A MIDDLE ALTITUDE, AND DISTANT FROM THE ANGELS AS THE SUN OF THE NATURAL WORLD IS FROM MEN. Most people take with them from the world the idea that God is on high overhead, and that the Lord is in heaven among the angels. They get this idea because God is called in the Word the Most High, and is said to dwell on high; they therefore raise their eyes and hands in prayer and worship, not knowing that *Most High* signifies *inmost*. They get the idea that the Lord is in heaven among the angels because they think of Him merely as they would of a man, though some think of Him as an angel; not knowing that the Lord is the Very and One Only God who rules the universe, and who, were He among the angels in heaven, could not have the universe under His view, His power, and His government. And unless He shone forth as a sun on those who are in the spiritual world, the angels could not have any light; for the angels are spiritual, and therefore no light is suitable to their nature but spiritual light. That there is light in the heavens, immensely exceeding the light on earth, will be seen below, where degrees are explained.

104. The sun which gives light and heat to the angels is seen above the lands which they inhabit, at a middle altitude above the horizon of about forty-five degrees, and distant from the angels as the sun of the world is from men. It is always at that altitude and distance, and never moves. This is why the angels have no periods of time like days and years, and no progression of the day from morning through noon to evening and night, and no progression of the year from spring through summer to autumn and winter, but there is perpetual light and spring. In heaven, therefore, instead of periods of time there are states, as was said above.

105. The following are the principal reasons why the sun of the spiritual world appears at a middle altitude. Firstly, the heat and light from that sun are in their mean degree, and therefore equalised and duly tempered. For if the sun appeared above the middle altitude, more heat than light would be felt, and if below it, more light than heat; this is the case on earth when the sun is above or below the middle of the sky; when above, the heat predominates over the light, when below, the light over the heat; for the light remains the same in summer and winter, but the heat is

increased and diminished according to the altitude of the sun. Secondly, there is thus perpetual spring in all the angelic heavens, whereby the angels are in a state of peace; for this state corresponds to springtime on earth. Thirdly, the angels are thus able to turn their faces continually to the Lord, and to see Him. For however they turn their bodies, the angels always have the East, thus the Lord, in front of them, which is a peculiarity of that world. This could not be, if the sun of that world appeared above or below the middle altitude, and least of all if it appeared overhead in the zenith.

106. Unless the sun of the spiritual world appeared distant from the angels, as the sun of the natural world does from men, the whole angelic heaven, and hell beneath it, and our terraqueous globe under these, would not be under the view, power, omnipresence, omniscience, omnipotence, and providence of the Lord. The case is similar with the sun of our world; unless it were at such a distance from the earth as we see, it could not be present and efficient in all lands by its heat and light, thus could not act as the auxiliary in the natural world of the sun of the spiritual world.

107. It is most important to know that there are two suns, the spiritual sun for the inhabitants of the spiritual world and the natural sun for those of the natural world. Otherwise, nothing can be really understood about creation and man, which subjects will be dealt with below. The effects, indeed, may be seen, but unless at the same time their causes are understood, the effects themselves must be shrouded in the darkness of night.

108. THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE DEPENDING ON THEIR RECEPTION OF THE DIVINE LOVE AND WISDOM. All the fallacies which prevail with the evil and the simple arise from their taking appearances for realities. So long as appearances are accepted as such, they are apparent truths according to which every man is entitled to think and speak; but when they are accepted as real truths, which is the case when they are confirmed, then the apparent truths become falsities and fallacies. For instance, the appearance is that the sun revolves daily round the earth, and makes a yearly circuit in the plane of the ecliptic. So long as this appear-

ance is not confirmed, it is an apparent truth, and any man is entitled to think and speak according to it; he may say that the sun rises and sets, and so produces morning, noon, evening, and night; or that the sun is now in such and such a position in the ecliptic, or at such a degree of altitude, thereby producing spring, summer, autumn, and winter. But if any one confirms this appearance as a real truth, he thinks and speaks a falsity arising from an illusory appearance. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual matters.

109. It is the same with the distance of the spiritual sun which is the first emanation of the divine Love and Wisdom of the Lord. The truth is that there is no distance; but that it is an appearance depending on the degree of the angels' reception of the divine Love and Wisdom. That distance in the spiritual world is an appearance may be seen above in nos. 7-9, which show that the Divine is not in space, and in nos. 69-72, which show that the Divine fills all space apart from space. And if there is no space, neither is there any distance; or, what is the same thing, if space is an appearance so also is distance, for distance is an attribute of space.

110. The reason why the sun of the spiritual world appears at a distance from the angels is, that the divine Love and Wisdom are received by them in a suitable degree of heat and light. For an angel, being created and finite, cannot receive the Lord in the first degree of heat and light, such as it is in the sun, for then he would be utterly destroyed; and therefore the Lord is received by the angels in a degree of heat and light corresponding to their love and wisdom. This may be illustrated by the following fact. An angel of the last or ultimate heaven cannot ascend to the angels of the third heaven; if he did so and entered their heaven, he would fall down, as it were, in a fit, and would seem to be at the point of death; the reason is that his love and wisdom are of a lower degree, and so are the heat of his love and the light of his wisdom. What then would be the case if an angel should ascend to the sun, and enter its fire? On account of the various reception of the Lord by the angels, the heavens also appear distinct from one another. The highest or third heaven appears above the second, and the second above the first; not that the heavens are really separated, but that they

appear to be separate; for the Lord is equally present with those of the lowest heaven and those of the third. The cause of this appearance of distance lies in the angels, not in the Lord.

111. This can hardly be grasped by natural thought, which is bound up with spatial ideas; but it may be grasped by spiritual thought, such as angels enjoy, because that involves no idea of space. And even natural thought may grasp the fact that love and wisdom, or in other words that the Lord, who is divine Love and Wisdom, cannot proceed through space, but that His presence with every man depends on the manner in which He is received by him. That the Lord is present with all, He teaches in Matthew xxviii. 20; and that He makes His abode with those who love Him, in John xiv. 23.

112. This may seem a matter of higher wisdom, because it is confirmed by reference to the heavens and the angels; but the case is the same with men. Men, as to their inner minds, are warmed and enlightened by the same sun as the angels. They are warmed by its heat and enlightened by its light in proportion as they receive love and wisdom from the Lord. The difference between angels and men is that angels live beneath that sun only, but men live beneath the sun of the world also; for men's bodies could not possibly remain in existence unless they were beneath both suns; not so the bodies of the angels, which are spiritual.

113. THE ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND SINCE THE ANGELS ARE ONLY RECIPIENTS OF LIFE, THE LORD ALONE CONSTITUTES HEAVEN. Heaven is called the habitation of God, and also His throne, and so it is believed that God reigns there as a king does in his kingdom. But God, that is, the Lord, is in the sun above the heavens, and is present in the heavens by means of heat and light, as was shown in the last two paragraphs. And though the Lord is present in this manner in heaven, yet He is present there in person. For as was shown just above (nos. 108-112), the distance between the sun and heaven is merely an appearance, and therefore it follows that the Lord Himself is in heaven, for He is present in the love and wisdom of the angels of heaven. And because He is in the love and wisdom of all the angels, and the angels constitute heaven, He is therefore present in the whole of heaven.

114. The Lord is not only present in heaven, but is heaven

itself, because love and wisdom are what constitute an angel, and these two are the Lord's in the angels: hence it follows that the Lord is heaven. For the angels are not angels by any virtue of their own, their selfhood being altogether evil, like that of men. The reason why angels have such a selfhood is that they have all been men, and men get their selfhood by natural inheritance. This selfhood can only be set aside [but not extirpated], and so far as it is set aside the angels become receptive of love and wisdom, that is, of the Lord Himself. Any one who raises his mind but a little may see that the Lord cannot possibly dwell with the angels except in that which is His own, that is, in His own Selfhood which is love and wisdom, and not at all in the selfhood of the angels which is evil. This is why the Lord is in them, and they are angels just in the degree that their evil is set aside. The very angelhood of heaven is divine Love and Wisdom, and this is called angelic when it is present with the angels. Once more then it is clear that the angels are angels from the Lord and not from themselves, and consequently thus also heaven is heaven.

115. But how the Lord is in an angel and an angel in the Lord cannot be understood unless the nature of their union be understood. The union is of the Lord with the angel and of the angel with the Lord and is therefore mutual. As regards the angel it takes place as follows. An angel has no other feeling than that his love and wisdom are from himself, just as is the case with men, and that consequently they are his very own. Otherwise there could be no union, thus the Lord would not be in him nor he in the Lord. Neither is it possible for the Lord to be in any angel or man, unless he who receives love and wisdom from Him perceives and feels them as his own. By this means the Lord is not only received but also, when received, is retained and also loved in return; this is how an angel becomes and remains wise. Who can desire to love the Lord and the neighbour and be wise unless he feels and perceives as his own whatever he loves, learns, and experiences? Who otherwise could retain anything of this nature? If it were not so, the inflowing love and wisdom would have no abiding place, but would pass through unheeded, so that an angel would not be an angel, and a man would not be a man, nay, they would be, as it were, mere lifeless creatures. These considerations should

make it clear that there must be mutual action in order that there may be union.

116. We must now explain how an angel can perceive and feel as his own, and thus receive and retain, what is not his own; for, as was said above, an angel is not an angel by virtue of any possession of his own, but by virtue of what he receives from the Lord. The real fact is this. Every angel possesses liberty and rationality in order that he may be capable of receiving love and wisdom from the Lord. Yet neither liberty nor rationality are his own, but the Lord's in him. But being intimately connected with his life, so intimately that they may be said to be bound up in it, they appear to be his own. By them he is able to think and will, speak and act; and whatever he thinks, wills, speaks, and does, while in the exercise of freedom and rationality, appears as if it originated from himself. This causes a reciprocal action which produces union. And yet so far as any angel believes that he possesses love and wisdom as his own, and thus claims them as his own, so far the angelic nature is not in him, and therefore so far he is not united with the Lord. For he is not in the truth; and as truth is the light of heaven, so far as he entertains this belief he cannot be in heaven, for he denies in effect that his life comes from the Lord, and believes that his life comes from himself, consequently that he possesses a divine essence.¹ These two faculties, liberty and rationality, are what constitute human and angelic life. This should make it clear that an angel has a power of reciprocal action in order that he may be capable of union with the Lord, but that this power is not his own but the Lord's. And therefore if he abuses this power to perceive and feel as his own what is the Lord's, which is done by claiming it as his own, he falls from the angelic state. That the union is mutual, the Lord Himself teaches in John xiv. 20-24; xv. 4-6. And that the union of the Lord with man and of man with the Lord takes place by means of those things which are the Lord's in him and which are called His words, in John xv. 7.

117. There are some who suppose that Adam² possessed

¹ Because he thinks he can originate or create will and thought, or, in other words, life.—*Tr.*

² This does not mean a person of that name, but mankind in their most ancient religious state, usually called by Swedenborg the "Celestial" or Heavenly Church, because its doctrines related wholly

liberty or free will of such a nature that he could love God and be wise of himself, and that this power was destroyed in his posterity. But this is an error. For man is not life, but a recipient of life (nos. 4-6, 54-60), and a recipient of life cannot love and be wise by any power of his own. This is why Adam, when he wanted to have wisdom and love as his own possession, fell away from wisdom and love, and was cast out of Paradise.

118. What is true of an angel must also be true of heaven, which consists of angels, because the Divine is the same in the greatest and least things (nos. 77-82). Moreover what is true of an angel and heaven must also be true of man and the Church; for the angels of heaven and men of the Church form a united whole. Any true member of the Church is an angel as to his inner mind. A member of the Church, however, means one in whom the Church exists.

119. IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD IS SEEN AS A SUN, AND THE OTHER QUARTERS ARE DETERMINED ACCORDINGLY. The sun of the spiritual world, its essence, its heat and light and the presence of the Lord thereby, have been treated of above. We must now speak of the quarters of that world. As God, love, and wisdom are the subjects of this treatise, we have spoken also of the spiritual world and its sun; to treat of these in any other connection would be to neglect their very origin and to deal with effects instead of causes. Now effects teach nothing but effects, and, when examined alone, they do not reveal a single cause; but causes explain effects; and to know how effects flow from causes is to be wise, but to seek for causes merely from effects is the reverse, because then deceptive appearances are observed which the student mistakes for causes, and this turns wisdom into folly. Causes are prior and effects are posterior, and prior things cannot be seen from posterior things, but posterior things can from prior. This is the true order, and this is the reason why we deal first with the spiritual world, for all causes are there; and afterwards with the natural world, where all phenomena are effects.

to love and charity. The Hebrew word ADAM is the equivalent of the Latin *homo*, and in the authorised version is sometimes translated man, and sometimes Adam as the translators thought the story required. (See *Arcana Cœlestia*, Vol. i.)—*Tr.*

120. The quarters in the spiritual world shall now be explained. There are quarters there just as in the natural world, but they are spiritual, like that world itself; whereas the quarters of the natural world are natural, as that world itself is; they differ therefore so much as to have nothing in common. There are four quarters in both worlds, the east, west, south, and north. In the natural world these four quarters are fixed, the south being determined by the sun's meridian position, the north being the opposite point, and the east and west on either hand. These quarters are thus determined because at any given place the sun's meridian position is always the same and therefore fixed. It is different in the spiritual world; there the quarters are determined by the sun of that world, which is always at the same altitude,¹ and whose position determines the east; and therefore the quarters in that world are not, as in the natural world, reckoned from the south, but from the east; opposite this is the west, on one side is the south, and on the other the north. But it will be seen in what follows that these quarters do not originate from the sun, but from the inhabitants of that world, who are angels and spirits.

121. Now since these quarters, by virtue of their origin from the Lord as a sun, are spiritual, the abodes of angels and spirits, which all depend for their position on these quarters, are also spiritual; for angels and spirits have their abodes according to their reception of love and wisdom from the Lord. Those who are in a higher degree of love dwell in the east, those in a lower degree of love in the west; those in a higher degree of wisdom in the south, and those in a lower degree of wisdom in the north. This is why in the Word the east in the highest sense signifies the Lord, and, in a relative sense, love to Him; the west signifies a less ardent love to Him; the south, wisdom in light; and the north, wisdom relatively obscure; or they mean similar things relatively to the state of those to whom the passage refers.

122. Since all the quarters in the spiritual world are reckoned from the east, which in the highest sense means

¹ It does not always remain in the same apparent position but appears to move slightly to right or left, according to the changes of state experienced by the angels, and the quarters change with it. (See *Heaven and Hell*, no. 159.)—Tr.

the Lord and also divine Love, it is clear that the Lord and love to Him are the origin of all things therein; and that so far as any one is not imbued with that love, he is remote from the Lord, and dwells either in the west or the south or the north, at a distance proportioned to his reception of love.

123. Since the Lord as the sun is always in the east, the ancients, among whom all things relating to worship had a spiritual signification, turned their faces to the east in their prayers; and that they might do the same in all acts of worship, they also built their temples facing the east; this is why churches even at the present day are built in the same manner.

124. THE ORIGIN OF THE QUARTERS IN THE SPIRITUAL WORLD IS NOT IN THE LORD AS THE SUN, BUT FROM THE ANGELS' RECEPTION OF HIM. We said that the angels have separate abodes, some in the eastern quarter, others in the western, southern, or northern quarters; and that those in the eastern quarter are in a higher degree of love, those in the western in a lower, those in the southern in the light of wisdom, and those in the northern in comparative obscurity. This diversity of abode appears as if it were from the Lord as the sun, but it is from the angels. The Lord is not in a greater or less degree of love and wisdom, and the Lord as the sun is not in a greater or less degree of heat and light with one angel than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this gives the appearance of their being more or less distant from each other, and of their being variously situated as regards the quarters. It follows that the quarters in the spiritual world are nothing but the various reception of love and wisdom, and therefore of heat and light from the Lord as the sun. This follows also from what was shown above (nos. 108-112), that distance in the spiritual world is an appearance.

125. Since the quarters are due to the various reception of love and wisdom by the angels, the variety which gives rise to that appearance must also be explained. The Lord is in an angel, and an angel in the Lord, as was shown in a preceding article. But since the Lord as the sun seems to be outside him, it also appears as if the Lord sees him from the

sun, and as if he sees the Lord in the sun, almost as an image is seen in a mirror. If then we are to speak according to that appearance, the case is as follows: the Lord sees and looks at every one face to face, but the angels on their part do not see the Lord in this way. Those who love the Lord with a love derived from Him, see Him directly in front of them, and therefore are situated in the east and west; but those who are endowed rather with wisdom than love, see the Lord obliquely to the right, and those who are endowed with a less degree of wisdom, obliquely to the left; the former therefore are in the south and the latter in the north. The reason why the two latter see Him obliquely, is that love and wisdom proceed as one from the Lord, but are not so received by the angels, as was said before; and the excess of wisdom over love appears indeed to be wisdom, but is not, because it has no life in it derived from love. This explains the diversity of reception which causes the diversity of the angels' abodes as regards the quarters in the spiritual world.

126. Another proof that the various reception of love and wisdom constitutes the quarters in the spiritual world is, that an angel changes his quarter according to the increase or decrease of his love; which shows that the quarter originates not from the Lord as the sun, but from the angel according to his power of reception. It is the same with a man's spirit. As to his spirit, he is in a certain quarter of the spiritual world, in whatever quarter of the natural world he may be; for, as was said above, the quarters of the spiritual world have nothing in common with those of the natural world. The man is in these as to his body, but in those as to his spirit.

127. In order that love and wisdom may make one in angels and in men, there are pairs in all parts of the body. The eyes, ears, nostrils, hands, loins, and feet are in pairs; the brain is divided into two hemispheres, the heart into two sides, the lungs into two lobes, and so with the rest. Thus in angels and men there is a right and a left side; and all the right parts have relation to love whence comes wisdom, and all the left parts to wisdom derived from love; or what is the same, all the former relate to good whence comes truth, and all the latter to truth derived from good. Angels and men have these pairs in order that love and

wisdom, or good and truth, may unite in looking to the Lord. But of this more in what follows.

128. This shows the fallacy and consequent falsity of supposing that the Lord admits men to heaven arbitrarily, or arbitrarily grants one man more wisdom or love than another; for the Lord desires that all men alike should obtain wisdom and salvation. He provides the means for all, and each man is wise and obtains salvation as he adopts these means and lives according to them. The Lord is the same with all, but the recipients, who are angels and men, differ in their reception and their life. That this is so should now be evident from what has been said concerning the quarters, and concerning the abodes of the angels according to them, namely, that their diversity does not come from the Lord, but from those who receive His life.

129. THE ANGELS ALWAYS FACE THE LORD AS THE SUN, AND THUS HAVE THE SOUTH ON THE RIGHT, THE NORTH ON THE LEFT, AND THE WEST BEHIND THEM. Everything said here of the angels and of their facing the Lord as the sun, is equally true of man as regards his spirit; for man, as to his mind, is a spirit and, if he is loving and wise, is an angel. This is why after death he becomes a spirit or an angel, as soon as he has laid aside his natural body. As the angels always face the east and thus the Lord, it is said of a man whose love and wisdom are from the Lord, that he sees God, looks to Him, and has Him before his eyes, by which is meant that he lives as an angel does. Such expressions are used in the world, because they are actually true of heaven and of man's spirit. Who does not look to God while he prays, in whatever direction his face may be turned?

130. The reason why the angels always face the Lord as the sun, is that the angels are in the Lord and the Lord in them, and the Lord inwardly leads their affections and thoughts and turns them perpetually to Himself; therefore they cannot help looking to the east where the Lord is seen as the sun. It is therefore plain that the angels do not turn to the Lord, but that the Lord turns them to Himself. For when the angels think inwardly about the Lord, they always think of Him as being in them. Inward thought does not of itself produce the sense of distance, but external thought does, because it coincides with bodily sight. External

thought, unlike inward thought, involves spatial ideas; and even in the spiritual world, where there is no space, it appears to involve them. But this can hardly be understood by one whose thoughts about God are involved in spatial ideas. For God is everywhere, yet not in space. Thus He is both within and without an angel, and therefore an angel can see God, that is, the Lord, both within and without himself—within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But of these things we shall speak in detail under the headings, *The Omnipresence, Omniscience, and Omnipotence of the Lord*.¹ Beware of falling into that terrible heresy that God has imparted His own nature to men, and that He exists only in them, and no longer in Himself; for God is everywhere, both within and without man, since He is in all space apart from space (nos. 7-10, and 69-72). If He existed only in man, He would not only be divisible, but also subject to spatial conditions; and then a man might even think that he was a god. This heresy is so abominable that in the spiritual world it smells like a putrid corpse.

131. The fact that the angels always look to the Lord causes them to see Him as the sun in front of them, however they may turn their bodies. An angel can turn in any direction and so see the various things around him, but all the while the Lord is seen in front of him as the sun. This may seem wonderful, but it is true. I have been permitted to see, and still see, the Lord in this way as the sun. I see Him before me, and for several years I have seen Him in the same manner, in whatever direction I have turned.

132. As the Lord as the sun, and therefore the east, is in front of all the angels of heaven, it follows that the south is on their right, the north on their left, and the west behind them, and this however they may turn their bodies. For as was said before, all the quarters in the spiritual world are determined from the east; those, therefore, who have the east before them are in the quarters themselves, in fact they themselves constitute the quarters; for as was shown above (nos. 124-128), the quarters do not depend on the Lord as the sun, but on the angels' reception of His love and wisdom.

133. Now since heaven is composed of angels, and the angels always turn to the Lord, it follows that the whole

¹ See the author's *True Christian Religion* (nos. 50-64).—Tr.

heaven turns to Him, and that heaven in this way is ruled by the Lord as one man; for heaven is as one man in the sight of the Lord, as may be seen in the work on *Heaven and Hell* (nos. 59-67). This also gives rise to the quarters of heaven.

134. Since the quarters are thus as it were inherent in the angels and the whole of heaven, an angel, unlike a man in the world, knows his house and habitation wherever he goes. The reason why a man has no such knowledge is that he thinks from space, that is, from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. Yet birds and beasts, as experience shows, know their homes and habitations by instinct—an indication that such knowledge exists in the spiritual world; for all things in the natural world are effects, and all things in the spiritual world are the causes of those effects. There is nothing natural which is not caused by something spiritual.

135. ALL THE INTERIOR ORGANIC FORMS BOTH OF THE MINDS AND THE BODIES OF ANGELS ARE TURNED TO THE LORD AS THE SUN. Angels possess understanding and will and also faces and bodies; and they also have the interior organic forms of the understanding and will, as well as those of the face and body. The interior forms of their understanding and will belong to their interior affection and thought; those of their faces are the brains, and those of their bodies are the viscera, of which the most important are the heart and lungs. In a word, the angels have every internal and external organ that men on earth have; indeed it is by virtue of these that angels are men. The external form apart from those internal organs would not make them men, but the external form in union with them, and, indeed, existing from them, does make them men; otherwise having no form of life within, they would be merely images of men, in which there would be no life, because they would have within them no organic forms through which life could be transmitted.

136. It is well known that the will and the understanding control the body, for what the understanding thinks, the mouth speaks, and what the will determines, the body does; this shows that the body is a form corresponding to the understanding and the will. And as form is predicated also of the understanding and will, it is plain that the form of the

body corresponds to their form; but this is not the place to describe these forms. There are also innumerable details in both forms, which act as one because they mutually correspond. It is for this reason that the mind, or the will and understanding, has complete control over the body, just as it has over itself. It follows that the interior forms of the mind act as one with the interior forms of the body, and the exterior forms of the mind with the exterior forms of the body. The interior forms of the mind and the body will be spoken of below, after the section on the degrees of life.

137. Since the interior forms of the mind act as one with the interior forms of the body, it follows that when the former are turned to the Lord as the sun, so also are the latter; and because the exterior forms of both mind and body depend on their interior forms, it follows that they also do likewise. For what the external does, it does from the internal, since what is general derives everything from the particulars which compose it. Thus it is plain that as an angel turns his face and body to the Lord as the sun, so also do all the inner parts of his mind and body. The same is true of man; if he has the Lord continually before his eyes, which is the case if he is imbued with love and wisdom, he not only turns to Him his eyes and face, but also his whole mind and heart, that is, his whole will and understanding, and at the same time his whole body.

138. This turning to the Lord is an actual fact, and is caused by a certain elevation of the mind. For the mind can be raised into the heat and light of heaven as a result of the activity of its interior forms; and then love and wisdom flow into them, and the warmth and light of heaven flow into the secret recesses of the body, causing an elevation of the mind, as it were, from fog into clear air, or from air into ether. And love and wisdom with their heat and light are the Lord's with man, for, as was said above, He turns the man to Himself. The contrary is true of those who are not imbued with love and wisdom, and still more of those who are opposed to them. The interior forms of their minds and bodies are closed, and then the external forms react against the Lord, for such is their inherent nature. Hence such men turn their backs to the Lord, and therefore face towards hell.

139. This actual turning to the Lord is the result of love and wisdom, not of love alone, or wisdom alone; for love

alone would be like BEING apart from its MANIFESTATION, since love is manifested in wisdom; and wisdom apart from love would be MANIFESTATION apart from BEING, since wisdom exists from love. Love indeed is possible apart from wisdom, but such love is man's and not the Lord's; and wisdom also is possible apart from love, but such wisdom, though from the Lord, is devoid of His presence; it is like wintry light which is indeed from the sun, but has not in it the essence of the sun, which is heat.

140. EVERY SPIRIT, WHATEVER HIS CHARACTER MAY BE, TURNS IN LIKE MANNER TO HIS RULING LOVE. We must first explain what a spirit is, and what an angel. Every man after death comes first into the world of spirits, which is intermediate between heaven and hell, and there passes through the periods of time, or states, which are necessary in order that he may be prepared, according to the character of his interior life, for heaven or for hell. So long as he remains in that world he is called a spirit; but any one who is raised out of that world into heaven is called an angel, and any one who is cast down into hell is called a satan or a devil. While in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell an infernal spirit; the angelic spirit in the meantime is in close association with heaven and the infernal spirit with hell. All the spirits in the world of spirits are also in intimate association with men, for men, as to their inner minds, are also in a state intermediate between heaven and hell; and through these spirits they communicate with heaven or hell according to their inward life. It must be remembered that the *World of Spirits* is one thing, and the *Spiritual World* is another: we are now speaking of the world of spirits, but the spiritual world embraces both that world and also heaven and hell.

141. Something must also be said concerning love, because the way angels and spirits turn towards the things they love, in consequence of their love for them, is the subject of this section. The whole heaven is divided into communities according to all the different kinds of love, and so are hell and the world of spirits. Heaven is thus divided according to the different kinds of heavenly love, and hell according to the different kinds of infernal love; but the world of spirits,

according to the different kinds of both heavenly and infernal love. There are two kinds of love which prevail in and characterise all heavenly and hellish love; the former is love to the Lord and the latter is the love of dominion arising from the love of self. These two are diametrically opposed to each other.

142. Since these two are opposites, and all who love the Lord turn to Him as the sun, as was shown above, it is evident that all whose love of ruling comes from self-love turn their backs to the Lord. The reason why they turn in opposite directions is, that those who love the Lord are eager to be led by Him, desiring that He alone may rule; but those whose love of ruling comes from self-love, are eager to lead themselves, desiring that they alone may rule. The selfish love of ruling is referred to in particular, because there is a love of ruling which comes from a love of being useful; this when united with love to the neighbour is a spiritual love: it should not be called the love of ruling, but the love of performing uses.

143. The reason why every spirit, whatever his character, turns towards his ruling love, is that love is the life of every one (Part I. 1-3); and life turns the forms which receive and contain it—the members, organs, and viscera and thus the whole man—towards the spiritual community where a love like his own reigns, and whither consequently his own love tends.

144. As the selfish love of ruling is utterly opposed to love to the Lord, spirits who are actuated by that love turn away from the Lord and look to the west of the spiritual world; and because their bodies are thus turned in a contrary direction, they have the east behind them, the north on their right, and the south on their left. The east is behind them because they hate the Lord; the north is on their right because they love fallacies and the consequent falsities; and the south is on their left because they despise the light of wisdom. They may turn about in any direction, but everything they see around them is in accordance with their love. All such spirits are of a natural and sensuous character, and some of them think that they alone are alive, and look upon others as mere phantoms; they believe that they are wiser than all others though they are really insane.

145. In the spiritual world there are roads, to all appear-

ance like those of the natural world; some lead to heaven and some to hell; but the roads which lead to hell are not seen by those who are on their way to heaven, and the former are not seen by those who are on their way to hell. These roads are innumerable; for there are some which lead to every community in heaven, and others which lead to every community in hell. Every spirit takes the road which leads to the community where his own love reigns, and he does not see the roads which lead elsewhere. This is why every spirit, as he turns himself towards his ruling love, also moves onwards in the same direction.

146. THE DIVINE LOVE AND WISDOM PROCEEDING FROM THE LORD AS THE SUN, AND GIVING HEAT AND LIGHT IN HEAVEN, IS ¹ THE DIVINE EMANATION OR THE HOLY SPIRIT. In *The Doctrine of the New Jerusalem concerning the Lord*, it is shown that God is one in Person and Essence, that there is a Trinity in Him, and that the Lord is that God. Also that His Trinity is named Father, Son, and Holy Spirit; and that the divine Source of all things is called the Father, the divine Humanity the Son, and the divine Emanation the Holy Spirit. The latter is often mentioned, and yet no one knows why it is so called; for hitherto it has not been known that the Lord is seen by the angels as a sun, and that out of that sun proceeds heat, which in its essence is divine love, and light, which in its essence is divine wisdom. So long as this was unknown men could not help thinking that the emanating Divine is a separate divine Being; this is why the Athanasian doctrine of the Trinity is that the Father is one person, the Son another, and the Holy Spirit another. But now that it is known that the Lord is seen as a sun a true idea may be formed of the emanating Divine called the Holy Spirit, namely, that it is one with the Lord, but that it proceeds from Him as heat and light do from a sun. This also is the reason why the angels receive divine heat and light in exactly the same proportion as they themselves are loving and wise. Without a recognition of the fact that the Lord is seen as a sun in the spiritual world, and that His Divine proceeds as heat and light do, no one

¹ Swedenborg regards the divine Love and Wisdom as so inseparably one that he frequently uses a verb in the singular when they are the subjects.—*Tr.*

can ever know what is meant by "proceeding," whether it only means communicating those things which are from the Father and the Son, or only enlightening and teaching. But, even so, it was not the part of enlightened reason to acknowledge the emanating Divine as divine in itself and call it God, and thus divide the Godhead, when it was known that God is one and omnipresent.

147. It was shown above that God is not in space, and that in consequence of this He is omnipresent; also that the Divine is the same everywhere, but that the various ways in which angels and men receive Him cause Him to appear different to different people. Now because the Divine which proceeds from the Lord as the sun is immanent in its light and heat, and the light and heat flow first into those universal recipients which we call atmospheres, and these again contain clouds, it may be inferred that the extent to which the interior understanding of a man or an angel is involved in similar clouds determines the extent, to which he receives this Divine emanation. By clouds are meant spiritual clouds, which are thoughts; if these are derived from truths they agree with the divine wisdom, but if from falsities they disagree; when true thoughts are made visible in the spiritual world, they appear like shining white clouds, but false thoughts like black clouds. This shows that the emanating Divine is indeed in every man, but that it becomes obscured in a different way by each.

148. As the Divine itself is present in every angel and man by means of spiritual heat and light, those are said to be "afire with God" who live in and are affected by the truth of divine wisdom and the good of divine love, and whose thoughts and affections flow from these. Sometimes the spiritual heat is actually felt, as when a preacher speaks with fervour. Such persons are also said to be "enlightened" by God, because the Lord by His emanating Divine not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. That the Holy Spirit is the Lord Himself, and is the very truth which enlightens man, is plain from the following passages in the Word. Jesus said, "When the Spirit of Truth is come, he will guide you into all truth; he shall not speak of himself; but whatsoever he shall have heard, that shall he speak" (John xvi. 13). "He shall glorify me,

for he shall receive of mine, and shall show it unto you" (John xvi. 14, 15). "He will be with the disciples and in them" (John xiv. 17; xv. 26). Jesus said, "The words that I speak unto you, they are spirit and they are life" (John vi. 63). From these passages it is evident that the truth itself which emanates from the Lord is called the Holy Spirit, and that it enlightens because it is immanent in light.

150. The enlightenment ascribed to the Holy Spirit is indeed received by men from the Lord, but it is brought about by means of spirits and angels. The nature of this mediation cannot as yet be described; suffice it to say, that angels and spirits cannot enlighten men of themselves, because they are enlightened by the Lord just as he is: and because they are enlightened in a similar way, it follows that all enlightenment is from the Lord alone. That it is brought about in men by the mediation of angels and spirits, is due to the fact that a man who is spiritually enlightened is then in the midst of such angels and spirits as receive from the Lord alone more enlightenment than others.

151. THE LORD CREATED THE UNIVERSE AND EVERYTHING IN IT BY MEANS OF THE SUN WHICH IS THE PRIMARY EMANATION FROM THE DIVINE LOVE AND WISDOM. By the Lord is meant God from eternity, or Jehovah, who is called the Father and Creator, because the Lord is one with Him, as has been shown in *The Doctrine of the New Jerusalem concerning the Lord*; and therefore in the following pages, where Creation is the subject, He is called the Lord.

152. It was fully shown in Part I. (see especially nos. 52, 53) that all things in the universe were created by the divine Love and Wisdom. We shall here show that creation was accomplished by means of the sun which is the primary emanation from the divine Love and Wisdom. No one who is able to see effects as related to their causes, and conversely causes from effects in their order and series, can deny that the sun was created first; for everything in the solar system subsists from it, and therefore has originated thence. The one fact evidently involves and testifies to the other. Thus all things are under the sun's view because it brought them into existence; and to keep them there is to keep them in existence; this is why it is said that subsistence is a

perpetual coming into existence. If anything were to be cut off from the influence of the sun acting through the atmospheres, it would instantly perish; for the purer and purest atmospheres, all of which derive their power from the sun, hold all things together in connection. Now because the subsistence of the universe and all things therein depends on the sun, it is plain that the sun was created first, and is the source of all else. We say it depends on the sun, but we mean that it depends on the Lord, acting through the sun, for the sun also was created by Him.

153. There are two suns by means of which the Lord created all things, the sun of the spiritual world and the sun of the natural world. He created all things by means of the former and not the latter; for the natural sun is far below the spiritual sun, and occupies an intermediate position; above it is the spiritual world, and below it is the natural world; and the sun of the natural world was created to perform a subsidiary function, of which we shall speak below.

154. The reason why the Lord created the universe and all things therein by means of the sun of the spiritual world is, that this sun is the first emanation from the divine Love and Wisdom, and these are the source of all things, as was shown above (nos. 52-82). There are three things involved in every created thing, both the greatest and the least, namely, end, cause, and effect. Nothing can be created which does not involve these three. In the universe at large they exist in the following order. The *end* of all things is in that sun which is the first emanation of the divine Love and Wisdom; the *causes* of all things are in the spiritual world, and their *effects* in the natural world. But how these three are in everything from primaries to ultimates will be explained below. Now as nothing can be created which does not involve these three, it follows that the Lord created the universe and all things therein by means of the sun which contains the *end* of all things.

155. It is impossible that creation should be comprehended unless, in thinking about it, the mind is freed from ideas of space and time. Get rid of these ideas if you can, or as far as you can, and keep your mind in thought apart from space and time, and you will see that there is no difference between the maximum and minimum of space; and then you cannot but entertain a similar idea of the creation

of the universe and of the creation of any particular thing in the universe. You will also see that the variety which exists in creation comes from the infinite things which exist in God-Man, causing innumerable things to exist in the sun which is the primary emanation from Him, and that these innumerable things are manifested, as it were, in a representative image in the created universe. This is why no two things can possibly be exactly alike, and it also explains the variety in general and in particular of all things visible in the space of the natural world, and in the apparent space of the spiritual world.

The following propositions have been laid down in Part I. In God-Man infinite things are distinct yet one (nos. 17-22). All things in the universe were created by the divine Love and Wisdom (nos. 52, 53). All things in the created universe are recipients of the divine Love and Wisdom of God-Man (nos. 55-60). The Divine is not in space (nos. 7-10). The Divine fills all space apart from space (nos. 69-72). The Divine is the same in the greatest and least things (nos. 77-82).

156. The universe and all things therein cannot be said to have been created from one point of space to another, or from one period of time to another, that is progressively and successively, but from the Eternal and Infinite; not from an eternity of time, because there is no such thing, but from an Eternal which is not of time, for this is identical with the Divine; nor from an infinity of space, because there is no such thing, but from an Infinite which is not of space, for this also is identical with the Divine. I know that these matters transcend the thought of those who think by the light of natural reason, but they do not transcend the thought of those who think by the light of spiritual reason, for in this there is nothing of space and time. Nay, they do not wholly transcend the former; for when it is said that an infinity of space is impossible, every one assents on rational grounds. The same is true of eternity, which is an infinity of time; the expression "to eternity" is comprehensible in relation to time, but the expression "from eternity" is incomprehensible except apart from time.

157. THE SUN OF THE NATURAL WORLD IS PURE FIRE AND THEREFORE DEAD, AND AS NATURE DERIVES ITS ORIGIN FROM THAT SUN IT ALSO IS DEAD. Creation must not be ascribed

to the sun of the natural world, but to the sun of the spiritual world, since the sun of the natural world is wholly dead, while the sun of the spiritual world is living, for it is the first emanation from the divine Love and Wisdom, and what is dead cannot act of itself but is acted upon; and therefore to attribute creation to it would be like attributing the work of an artificer to the tool which is guided by his hands. The sun of the natural world is pure fire, from which all life has been withdrawn; but the sun of the spiritual world is fire containing divine Life. The following is the angelic idea concerning the fire of these two suns; that the fire of the sun of the spiritual world is an internal manifestation of the divine Life, but that the fire of the sun of the natural world is an external manifestation of it. From this it may be seen that the power of the natural sun is not inherent in it, but comes from the living force emanating from the sun of the spiritual world; if that were withdrawn or cut off, the natural sun would become extinct. This is why the worship of the sun is the lowest of all religions, for such worship is quite dead, like the sun itself, and therefore is called an abomination in the Word.

158. As the sun of the natural world is pure fire and therefore dead, so also are the heat and light which proceed from it; so also are the atmospheres, the ether and the air, which receive and transmit its heat and light. As these are dead, so also is every earthy component of the ground below. But the whole of these and every particle of them is engirded by spiritual substances emanating from the sun of the spiritual world. But for this fact, the soil could not have been stirred to activity and made productive of the forms of uses called plants, nor of the forms of life called animals, nor of those substances by means of which man comes into existence and continues to exist.

159. Now as nature derives its origin from the natural sun, and all that exists and subsists therefrom is called natural, it follows that nature from first to last is dead. Nature seems to be alive in men and animals, but this is due to the life which is associated with and animates it.

160. Since the lowest things in nature which compose the ground are dead, and do not change and vary according to the state of men's affections and thoughts as in the spiritual world, but remain immutable and fixed, there are spaces and

distances in nature. Such things exist because creation has ceased and come to rest there. It is therefore evident that space is a property of nature; and as spaces there are not appearances depending on states of life, as in the spiritual world, they also may be called dead.

161. Since time is similarly fixed and constant, it also is a property of nature; thus a day is always twenty-four hours, and a year is always three hundred and sixty-five days and a quarter. Even the alternations of light and shade and of heat and cold by which periods of time are varied, also recur regularly. Those which recur daily are morning, noon, evening, and night, those which recur yearly are spring, summer, autumn, and winter; and the progress of the year produces constant changes in the days. All these variations, not being states of life as in the spiritual world, are also dead; for in the spiritual world there is continual light and warmth, the light corresponding to the state of the angels' wisdom, and the warmth to the state of their love; and therefore these are living states.

162. This shows how foolish those are who ascribe everything to nature. Those who adhere to this belief become unwilling to elevate their thoughts above nature, and so their mind is closed above and open below, and thus a man becomes of a natural and sensuous character, or spiritually dead. And as his thought is then limited to such things as he has learnt from the bodily senses, or from the world through them, he also in his heart denies God. Then because union with heaven is broken, a union with hell is set up, the power of thinking rationally and willing freely alone remaining. These two faculties exist in every man from the Lord and are never taken away. Devils as well as angels possess them, but the devils make them subservient to their insanity and evil-doing, while the angels employ them in wisdom and beneficence.

163. WITHOUT TWO SUNS, ONE LIVING AND THE OTHER DEAD, CREATION WOULD BE IMPOSSIBLE. The universe in general is divided into two worlds, the spiritual and the natural. Angels and spirits are in the spiritual world and men in the natural world. In outward appearance these two worlds are so similar that they cannot be distinguished, but inwardly they are quite dissimilar. The inhabitants

of the spiritual world who, as was said above, are called angels and spirits, are spiritual and therefore think and speak spiritually. But men inhabiting the natural world are natural and therefore think and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. This shows that these two worlds, the spiritual and the natural, are entirely distinct and cannot be commingled.

164. Now as these two worlds are so distinct, there must be two suns, one the origin of all spiritual things, and the other of all natural things. And because all spiritual things owing to their origin are living, and all natural things owing to their origin are dead, and the suns are these origins, it follows that the one sun is living and the other dead, and also that the Lord created the dead sun by means of the living sun.

165. The reason why a dead sun was created is, that all things may be fixed, definite, and constant in their ultimate manifestation, and that things which are indestructible and everlasting may thence come forth. Thus and not otherwise is creation founded on a secure basis. The terraqueous globe, in which, upon which, and around which, such things exist, acts as a basis and foundation; for it is the ultimate work of creation in which all things end, and upon which they rest. It will be shown in what follows that it is also the womb from which effects, which are the ends of creation, are produced.

166. That the Lord created all things by means of the living sun, and nothing by the dead sun, is evident from this, that what is living moulds what is dead to its own purposes, and forms it for the uses which are its ends, but the converse is not true. Only a man devoid of reason can suppose that all things, including life itself, exist from nature. This would show ignorance of what life is, for nature in itself is totally inert, and therefore unable to confer life on anything. To suppose that what is dead acts upon what is living, or a dead force upon a living force, or what is the same, the natural upon the spiritual, is quite contrary to order and therefore to the light of sound reason. A dead or natural thing may indeed in many ways be perverted or changed by external accidents, but yet it cannot act upon life; for even so life acts upon it according to the change

of form induced. The same is true of physical influx into the spiritual operations of the soul; this, as is well known, does not and cannot exist.

167. THE END OF CREATION IS MANIFESTED IN ULTIMATES, AND THIS END IS THAT ALL THINGS MAY RETURN TO THE CREATOR AND BE UNITED WITH HIM. Something must first be said concerning ends. There are three things existing in an orderly sequence, called the first, middle, and ultimate end; they are also called the end, cause, and effect. These three must co-exist in everything as a condition of its existence. For there can be no first end without a middle end and an ultimate end, that is, without a cause and an effect. Neither can there be a cause apart from the end from which it is produced and the effect which it produces; nor can there be any effect apart from its cause and its end. This will be understood if it be remembered that an end apart or separated from any effect would be non-existent, and therefore nothing but a word. For an end, that it may be an end, must be actually carried out to its result, and its result is the effect; not until this takes place can it rightly be called an end. It appears as if the acting or efficient cause existed by itself, but this is an appearance due to the fact that it is manifested in the effect; if it were separated from the effect it would be dissipated in a moment. It is therefore clear that these three, end, cause, and effect, are necessary to the existence of everything.

168. Moreover it must be remembered that the end is the source of everything that exists in the cause, and also of everything that exists in the effect: this is why the end, cause, and effect are called the first, the middle, and the ultimate end. But that the end may be the source of everything that exists in the cause,¹ the end must put forth something in which the cause may exist; and that it may be the source of everything that exists in the effect, there must be in the effect something derived from the end, through the cause, in which it may be. For the end cannot exist in itself alone, but must be in something derived from itself, in

¹ The universal mode of the production of things of a lower order or degree from those of a higher is, according to Swedenborg, by the aggregation of the units of the higher to form the units of a lower or coarser substance which the former afterwards pervades and actuates. (See nos. 158, 190, 195.)—Tr.

which it may be wholly present as sole agent and, by actuating it, render it efficient until it is carried to completion. That in which the end is completed is the ultimate end, which we call the effect.

169. These three, namely, end, cause, and effect, exist in the greatest and least things of the created universe. The reason is that they exist in God the Creator who is the Lord from eternity. But as He is infinite, and there are infinite things in Him which are distinct and yet one (nos. 17-22), these three in Him, and in the infinite things which are His attributes, are also distinct and yet one. This is why they exist in every single thing of the universe created from His BEING, which, as regards its uses, is His image.

170. The universal end of all created things is that there may be an eternal union of the Creator with the created universe. Now this is not possible without beings in whom His Divine can be present as if in Itself, thus in which it can dwell and remain. These, in order that they may be His dwelling-place and abode, must receive His love and wisdom, as it were, by their own power, and so, as it were, by their own power raise themselves to the Creator and unite themselves with Him; without such mutual effort no union is possible. Such beings are men, who are able to raise themselves to and unite with Him as if by their own power. That men are such beings, and may become recipients of the Divine as if by their own power, has already been shown above many times. Through this union the Lord is present in everything He has created, for all creation is ultimately for the sake of man. This is why the uses of all creation ascend through degrees from ultimate things to man, and through man to God the Creator from whom they originate (nos. 65-68).

171. Creation advances continually to this ultimate end by means of these three, end, cause, and effect, because they exist in the Lord the Creator, as was said just above; and the Divine is in all space apart from space (nos. 69-72); and is the same in the greatest and the least things (nos. 77-82). From this it is plain that the created universe, as regards the general progression to its ultimate end, is relatively the middle end. For the Lord the Creator raises up continually from the ground forms of uses ascending in due order up to man, whose body also is made from the ground. Man is

then elevated by his reception of love and wisdom from the Lord; for this purpose all means are provided, and he is given the necessary powers if he will only use them. From what has now been said it may be seen, though as yet only in a general way, that the end of creation is manifested in ultimates, and the end is, that all things may return to the Creator and be united with Him.

172. That these three, end, cause, and effect, exist in every single created thing is also evident from this, that all effects, or ultimate ends, become in their turn primary ends, in a continuous series from the Lord the Creator who is the source of all ends, to the union of man with Him, which is the final end. That all ultimate ends become in their turn primary ends is plain from the fact that there is nothing so inert and dead as to be devoid of power to produce some effect. Even sand exhales something which conduces to the production of some effect.

PART III

173. IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS, AND EARTHS, AS IN THE NATURAL WORLD, BUT THE FORMER ARE SPIRITUAL, WHILE THE LATTER ARE NATURAL. That the spiritual and natural worlds are alike except that everything in the spiritual world is spiritual, and everything in the natural world is natural, has been stated in the preceding pages and fully set forth in the work on *Heaven and Hell*. Since these two worlds are similar, they both contain atmospheres, water, and land, which are the general forms from and out of which all things come into existence in endless variety.

174. The atmospheres which we call ether and air are similar in both the spiritual and natural worlds, except that in the spiritual world they are spiritual, and in the natural world natural. The former are spiritual, because they are derived from the sun which is the first emanation from the divine Love and Wisdom of the Lord; and by virtue of their derivation from Him they contain divine fire which is love, and divine light which is wisdom, and transmit them to the heavens where the angels dwell; and they cause that sun to be present there in the greatest and least things. The spiritual atmospheres are distinct substances, or minutest forms, originating from the sun; and as each of these receives the sun, its fire, divided into so many substances or forms, and, as it were, enveloped and tempered by the surrounding atmospheres, becomes at length warmth, suited to the love of the angels in heaven, and of spirits beneath heaven; and the same is true of the light of the sun. The natural atmospheres resemble the spiritual in this, that they also are distinct substances or minutest forms originating from the sun of the natural world, each of which receives the sun, treasures up its fire, tempers it, and transmits it as warmth to the earth where men are; and the same is true of light.

175. The difference between the spiritual and natural atmospheres is, that the spiritual atmospheres are formed to

receive divine fire and light, thus love and wisdom, for they contain these within them; but the natural atmospheres are not formed to receive divine fire and light, but only the fire and light of their own sun, which in itself is dead, as was shown above; and so they contain within themselves nothing from the sun of the spiritual world, and yet they are enveloped by the spiritual atmospheres which proceed from that sun. This difference between the spiritual and natural atmospheres is a matter of angelic wisdom.

176. There are evidently atmospheres in the spiritual world as well as in the natural, because angels and spirits breathe and speak and hear just as men in the natural world do; and respiration, speech, and hearing, are not possible without the ultimate atmosphere called the air. Moreover angels and spirits see just as men do in the natural world, and sight is not possible without an atmosphere purer than air; and they think and feel as men in the natural world do, and thought and affection are only possible by means of still purer atmospheres. Lastly, all the external and internal components of the bodies of angels and spirits are held together in connection, the external by an ærial and the internal by ethereal atmospheres. But for the pressure and action of these atmospheres, it is clear that the internal and external components of the body would be dissipated. Now as the angels are spiritual, and all the components of their bodies are held in connection, form, and order by atmospheres, it follows that these atmospheres are spiritual; and they are spiritual because they originate from the spiritual sun, which is the first emanation from the divine Love and Wisdom of the Lord.

177. That in the spiritual world there are also land and water as in the natural world, except that they are spiritual, was stated above, and fully demonstrated in the work on *Heaven and Hell*. And being spiritual, they are actuated and modified by the heat and light of the spiritual sun transmitted through its atmospheres, just as are those of the natural world by the heat and light of the natural sun transmitted through its atmospheres.

178. Atmospheres, water, and land are here specially mentioned because these three are the general sources from and out of which all things exist in infinite variety. The atmospheres are the active forces, the waters the inter-

mediate forces, and the lands the passive forces by which all effects are produced. This series of forces is due solely to the life which proceeds from the Lord as the sun and makes them active.

179. THERE ARE DEGREES OF LOVE AND WISDOM, AND THEREFORE OF HEAT, LIGHT, AND ATMOSPHERE. What follows will be incomprehensible without a knowledge of the existence, nature, and character of degrees; for there are degrees in every created thing, thus in every form; degrees therefore will be the subject of this part.

The existence of three angelic heavens shows clearly that there are degrees of love and wisdom. The angels of the third heaven so far excel those of the second in love and wisdom, and these again so far excel those of the ultimate heaven, that they cannot dwell together on account of the degrees of love and wisdom which differentiate and separate them. This is why the angels of the lower heavens cannot ascend to those of the higher, and if they are allowed to do so, they see neither those angels nor anything around them. The reason is, that the love and wisdom of these heavens are of a higher degree, and therefore are beyond their apprehension. Each angel is his own love and his own wisdom, for love when united to wisdom makes the human form, because God, who is Love itself and Wisdom itself, is a Man. Sometimes I have been allowed to see angels of the ultimate heaven ascend to those of the third, and when they had toiled up thither, I have heard them complaining that they could not see any one, and yet they were in the midst of the higher angels. Afterwards they were told that those angels were invisible to them because they had no perception of their love and wisdom, for his love and wisdom cause an angel to be seen as a man.

180. That there are degrees of love and wisdom is even more clearly shown by comparing angelic with human love and wisdom. The wisdom of the angels is well known to be indescribably superior to that of men, and it will be seen in what follows to be incomprehensible to men whose love is natural. The reason why angelic wisdom seems to them ineffable and incomprehensible is that it is of a higher degree than their own.

181. As there are degrees of love and wisdom, there are also

degrees of heat and light. We mean spiritual heat and light, such as angels receive in the heavens and such as men also receive in their inner minds; for the warmth of men's love and the light of their wisdom are similar to those of the angels. In the heavens the case is as follows. The quality and quantity of warmth and light received by the angels is proportionate to their love and wisdom: the reason is that love is contained in their warmth and wisdom in their light, as was shown above. It is the same with men on earth except that angels feel that warmth and see that light, but men do not; for men live in natural heat and light, and so long as this is the case they do not feel spiritual warmth except as a certain delight springing from their love, nor do they see spiritual light except as a perception of truth. Now as man, while living in natural warmth and light, knows nothing of the spiritual warmth and light within him, and this knowledge cannot be acquired except through experience of the spiritual world, we shall proceed to speak of the warmth and light received by the angels in heaven. This is the only way in which the mind can be enlightened on this subject.

182. But the degrees of spiritual heat cannot possibly be described from experience, because love, to which spiritual heat corresponds, does not come within the range of definite ideas in the same way that spiritual light does; but the degrees of spiritual light can be described, because this light does come within the range of such ideas, for it is intellectual light. Still, degrees of spiritual warmth may be in some measure understood by the help of ideas founded on the degrees of spiritual light; for they both exist together in the same degree. With respect then to spiritual light which the angels enjoy, I have been allowed to see it with my own eyes. Light with the angels of the higher heavens is so brilliant that it cannot be compared even to the whiteness of snow, and so glowing that it cannot be compared even to the glory of the sun of this world. In a word, that light exceeds a thousand times the noon-day light on earth. The light enjoyed by the angels of the lower heavens can in a measure be described, but it exceeds even the brightest light of our world. The reason of the indescribable brilliance of the light of the angels of the higher heavens is that their light is one with their wisdom, and as their wisdom is indescribably superior to that of men, so also is their light. These

few observations will show that there are degrees of light; and as wisdom and love always exist together in the same degree, it follows that there are similar degrees of warmth.

183. Since the atmospheres receive and contain heat and light, it follows that there are as many degrees of atmospheres as there are of heat and light, and also as many as there are of love and wisdom. That there are several atmospheres distinct from each other because they are in different degrees, I have learnt from much experience in the spiritual world; especially from this, that the angels of the lower heavens cannot breathe in the region of the higher angels; they feel as if they were gasping for breath, as living creatures would if raised from the air into the ether, or from water into the air. Moreover, spirits dwelling beneath the heavens appear to be living in a misty cloud. That there are several atmospheres distinct in degree from one another may be seen above (no. 176).

184. DEGREES ARE OF TWO KINDS, DEGREES OF ASCENT AND DEGREES OF EXTENSION. A knowledge of degrees is, as it were, a key wherewith to open up the causes of things and penetrate their secrets. Without this knowledge scarcely anything can be known of causation. For then the objects and subjects of both worlds appear so simple as to contain nothing beyond what the eye sees; yet this, when compared to the hidden things within, is as one to thousands or myriads. The interior things which are not visible to the eye cannot be disclosed without a knowledge of degrees. For exterior things pass to interior things, and thence to inmost things through degrees which are not continuous but discrete. Continuous degrees may be illustrated by the decrease or fading away of what is gross to what is fine, or of what is dense to what is rare; or rather by the increase and growth of the converse process; for instance, the gradual fading away of light into shade or heat into cold. But discrete degrees are quite different: they are related like first, middle, and last, or like end, cause, and effect. They are called discrete, because each is distinct from the others; but nevertheless, taken together they constitute one thing. The atmospheres which we call air and ether, from the highest to the lowest, or from the sun to the earth, are separated from each other by such degrees;

and they are like simples, compounds of these, and compounds of these compounds, which taken together are called a composite substance. These degrees are discrete, because they have a distinct existence, and they are what we mean by degrees of ascent; but the former degrees are continuous, because they increase gradually, and they are what we mean by degrees of extension.

185. Both discrete and continuous degrees, that is, degrees both of ascent and of extension, are necessary to the existence of every single thing in the natural and spiritual worlds. Regarded as discrete they are called degrees of ascent, and regarded as continuous they are called degrees of extension; their visible position does not alter their denomination. Without a knowledge of these degrees nothing can be known of the distinction between the three heavens, nor of the distinction between the love and wisdom of the angels there, or between the warmth and light which they receive, or between the atmospheres which envelop and contain these. Moreover, without a knowledge of these degrees nothing can be known of the distinctions which exist between the various interior faculties of the human mind, nothing of the states men pass through in the course of reformation and regeneration, nor of the distinctions which exist between the various exterior faculties of the bodies both of angels and men, and nothing at all of the distinction between spiritual and natural, and therefore nothing of correspondence; nothing even can be known of the distinction between human and animal life or between the more perfect and less perfect animals, nor of the distinctions which exist among the various forms of the vegetable kingdom, and among the various substances of the mineral kingdom. Therefore any one ignorant of these degrees is unable to form a correct judgment about causes: he sees only effects and judges of causes from them, his method being for the most part to explain one effect by another. Yet causes do not produce effects by continuity but discretely; for the cause is one thing, and the effect another, the distinction being like that between prior and posterior, or that between the agent and the thing acted upon.

186. In order to understand still better the nature and quality of discrete degrees, and how they differ from continuous degrees, let the angelic heavens serve as an example.

There are three heavens distinct from one another by degrees of ascent, so that one heaven is below another; and they have no communication with one another except by influx from the Lord, which passes through the heavens in their order down to the lowest heaven, and not conversely. But each heaven, taken by itself, is not divided by degrees of ascent but of extension. Those who are in its middle or centre are in the light of wisdom; but those who are in the circumference even to its furthest limits are in the shade of wisdom. Thus wisdom diminishes gradually until it becomes ignorance, as light fades away into shade. This takes place by continuity. It is the same with men. Their inner minds are divided into the same number of degrees as the angelic heavens, and one of these degrees is above another; and so the interior forms of men's minds are distinct because they exist in discrete degrees or degrees of ascent. For this reason a man may be consciously in the lowest, the higher, or the highest degree according to the degree of his wisdom; and when he is only in the lowest degree, the higher degree is closed; but this is opened according as he receives wisdom from the Lord. There are in heaven, just as in man, degrees of continuity or extension. The reason why man thus resembles the heavens is, that his inner mind is a heaven in miniature, so far as he receives love and wisdom from the Lord. That man as to his inner mind is a heaven in miniature may be seen in the work on *Heaven and Hell* (nos. 51-58).

187. These few remarks show that without a knowledge of discrete degrees or those of ascent nothing can be known of the state of a man's reformation and regeneration, which are brought about by his receiving love and wisdom from the Lord, and by the opening up in their order of the interior degrees of his mind. Nor can anything be known of influx from the Lord through the heavens, or of the order which exists in man by creation. For any one whose thought about these matters is not based on discrete degrees, or those of ascent, but on continuous degrees, or those of extension, sees nothing of their causes except as inferred from their effects. Now the habit of thinking of things merely from the point of view of effects comes from relying on deceptive appearances, whence flow numerous errors which may be multiplied by inferential reasoning till monstrous falsities are taken for truths.

188. Nothing, so far as I am aware, has hitherto been known of discrete degrees or those of ascent, as distinct from continuous degrees or those of extension. Yet nothing can really be known of causation without a knowledge of degrees of both kinds. Therefore the whole of the present Part will be devoted to these degrees. For the object of this little work is to reveal causes, and so shed light upon effects, and dispel the darkness in which the Christian world is involved concerning God, the Lord, and divine and spiritual things in general. This I can declare, that the angels lament over the darkness which exists on earth: they say that they hardly see light anywhere, that men seize on and confirm fallacies and thereby multiply falsities upon falsities, that to confirm these they make use of arguments based on falsities and falsified truths, and so become involved in errors which cannot be dispelled owing to the prevalent darkness concerning causes, and the ignorance of truth. Most of all do the angels lament over the confirmation of faith separated from charity, and of justification by that faith, and over the ideas of men about God, angels, and spirits, and over their ignorance of the nature of love and wisdom.

189. DEGREES OF ASCENT ARE HOMOGENEOUS, ONE BEING SUCCESSIVELY DERIVED FROM ANOTHER, LIKE END, CAUSE, AND EFFECT. Degrees of extension or continuity are like gradations from light to shade, heat to cold, hard to soft, dense to rare, thick to thin, and so on; and these degrees are well known from ocular and other experience; but the degrees of ascent, or discrete degrees, cannot be known in this way, and therefore the latter especially will be dealt with in this Part; for causes cannot be understood without a knowledge of these degrees. It is known indeed that end, cause, and effect follow in order, as the first, middle, and last end, and also that for the end to manifest itself, it must produce first the cause and then the effect by means of the cause: and several other things are known on this subject. Yet to know these matters without seeing their application to actual facts, is but abstract knowledge, which remains in the mind only so long as analytical and metaphysical subjects engage the thought. This is why little or nothing is known in this world about discrete degrees, although end, cause, and effect involve them. For a mere acceptance of

abstract truths is like vapour which is soon dissipated; but if abstract ideas are brought into relation with the facts of this world, they are then like visible objects on earth, and remain fixed in the memory.

190. Every object in the world which has three dimensions and is called a compound, derives its existence from degrees of ascent, or discrete degrees. Let us take some examples. It is well known from ocular evidence, that every muscle in the human body consists of very minute fibres, and that these, bound together in bundles, form the larger or motor fibres, and that bundles of these produce the compound which is called a muscle. It is the same with the nerves; in them very minute fibres combine to form larger fibres, which constitute filaments, and these grouped together form the nerve. The same is the case with the rest of the combinations, fascicles, and groups of which the organs and viscera consist; for these are compounds of fibres and vessels variously formed by the agency of similar degrees. It is the same with everything in the vegetable and mineral kingdoms. In wood the combinations of filaments are in threefold order, and so are the conglomerations of particles in metals and stones. These examples show the nature of discrete degrees, namely, that the second degree is formed from the first, and the third from the second, the third being called the compound, and that each degree is distinct from the others.

191. From these visible objects we may form a conclusion about invisible things, as for instance about the organic substances which are the receptacle and seat of thoughts and affections in the brain, about the atmospheres, about heat and light, and about love and wisdom. For the atmospheres are the receptacles of heat and light, and heat and light are the receptacles of love and wisdom. It follows that, as there are degrees of atmosphere, there are also similar degrees of heat and light and of love and wisdom; for the law of the one is the same as that of the others.

192. That these degrees are homogeneous, that is, of the same character and nature, is evident from the examples just quoted. The motor fibres of the muscles, least, larger, and largest, are homogeneous; so are the nerve fibres, the most minute, larger, and largest; wood fibres from the minutest filaments to their compounds; the particles of

stone and metal of every kind; the organic substances which are the receptacle and seat of thought and affection, from the simplest elements to the general aggregate, the brain; the atmospheres from pure ether to air; the degrees of heat and light in their series, corresponding to the degrees of the atmosphere; and therefore also the degrees of love and wisdom. Things which are not of the same character and nature are heterogeneous, and do not agree with the homogeneous; therefore they cannot combine with them to form discrete degrees, but can only combine with their similars, which are homogeneous, that is, of the same character and nature.

193. It is clear that these degrees in their series are related as ends, causes, and effects; for the first or least degree produces its cause through the intermediate or second, and its effect through the ultimate or third.

194. It should be observed that one degree is kept distinct from another by its proper envelope, and that the whole is surrounded by a common envelope which communicates with the inner and inmost envelopes in their order. This produces the union and united action of all.

195. THE FIRST DEGREE IS THE SOLE SOURCE OF ALL THAT EXISTS IN THE SUBSEQUENT DEGREES. The reason of this is that the degrees of every subject or thing are homogeneous because they are produced from the first degree. For they are produced in the following manner. The first degree by forming fascicular or globular aggregations, or in other words, by the grouping of its own units, produces the second, and through it the third; and it separates each from the other by drawing an envelope round it. This shows that the first degree is the principal and paramount factor in the subsequent degrees, and is indeed the source of all that exists in them.

196. It has been stated that the degrees are related in this way, but this means that substances are so related as regards their degrees. The term "degree" is abstract or universal, and therefore applicable to every subject or thing which involves these degrees.

197. This law is exemplified in all those things enumerated in the preceding article, namely, the muscles, the nerves, the material substances and parts composing the objects of the

vegetable and mineral kingdoms, the organic substances which are the seat of man's thoughts and affections, the atmospheres, heat and light, and love and wisdom. In all these the first constituent is paramount in the derivatives; indeed it is the one only thing in them, and is therefore their sole constituent. This is evident from the following facts: that the end is the sole agent in the cause, and through the cause it is the sole agent in the effect; and therefore the end, cause, and effect are called the first, middle, and ultimate end; further that the cause of a cause is also the cause of its effect, and that there is nothing essential in causes except the end, and nothing essential in motion except effort; and also that there is only one Substance which is underived.

198. In this way it may be clearly seen that the Divine is underived or the one and only substance out of which all created things have been formed; consequently, that God is the sole source of everything in the universe, in accordance with what has been explained in Part I., namely, that the divine Love and Wisdom is substance and form (nos. 40-43); the divine Love and Wisdom is underived substance and form and therefore the very and one only reality (nos. 44-46); all things in the universe were created by the divine Love and Wisdom (nos. 55-60); the created universe is therefore His image (nos. 61-64); the Lord alone constitutes heaven where the angels dwell (nos. 113-118).

199. THE HIGHER THE DEGREE THE GREATER IS ITS PERFECTION. It was shown above (nos. 184-188) that there are degrees of two kinds, degrees of extension and of ascent; and that the degrees of extension are like those of light verging to shade, or of wisdom to ignorance; but that the degrees of ascent are as end, cause, and effect, or as first, middle, and last. The latter are said to ascend or descend, but the former, being degrees of extension, are said to increase or decrease. These two kinds of degrees differ so much as to have nothing in common, and therefore they are to be accurately distinguished and by no means confused.

200. All perfection increases in and according to the ascent to higher degrees because all predicates vary with their subjects; now perfection and imperfection are general predicates, which are applied to life, forces, and forms.

The Perfection of Life is the perfection of love and wisdom;

and as the will and understanding are formed to receive these, it follows that the perfection of life is also the perfection of the will and understanding, and therefore of the affections and thoughts; and as spiritual heat contains love and spiritual light contains wisdom, their perfection may also be regarded as the perfection of life.

The Perfection of Forces is the perfection of all things that are actuated and moved by the agency of life, though they themselves are lifeless. Such are the atmospheres, so far as they are active, the interior and exterior organic substances in man and in animals of every kind, and everything in the natural world which receives potency directly or indirectly from the sun.

The Perfection of Forms is inseparable from that of forces, for the forces are such as the forms, the only difference being that forms are substances, while forces are their activities; and therefore both have a like degree of perfection. Forms which are not at the same time forces, are also perfect according to their degree.

201. We are not speaking of the perfection of life, forces, and forms as increasing or decreasing according to degrees of extension or continuity, because these degrees are generally known, but as ascending or descending according to the degrees of ascent, or discrete degrees; because these degrees are not known. But how perfection ascends and descends according to these degrees can be but little known from things visible in the natural world, but can be known clearly from things visible in the spiritual world. From the former we learn only that the more intimately they are examined the more wonderful their contents appear. Take for example the eyes, ears, tongue, muscles, heart, lungs, liver, pancreas, kidneys, and other viscera, also seeds, fruits, and flowers, and metals, minerals, and stones; it is well known that the more these are examined the greater are the wonders disclosed. Yet an ignorance of discrete degrees has concealed the fact that all these things have a still greater inward perfection according to degrees of ascent, or discrete degrees. But in the spiritual world discrete degrees are clearly seen, for the whole of that world, from the highest regions to the lowest, is subdivided according to these degrees, and therefore a knowledge of them may be thence obtained. And then conclusions may be drawn as to the perfection attained by the

forces and forms of the natural world in their corresponding degrees.

202. In the spiritual world there are three heavens disposed in order according to degrees of ascent. In the highest heaven the angels excel those of the middle heaven in every kind of perfection or spiritual endowment, as do the angels of the middle heaven those of the lowest. The degrees of their perfection are such that the angels of the lowest heaven cannot ascend to the lowest limit of the perfection of the angels of the middle heaven, nor these to the lowest limit of the perfection of the angels of the highest heaven. This sounds like a paradox, but it is the truth. The reason is, that the angels are classified according to discrete, not continuous degrees. I have learnt from experience that the angels of the higher and lower heavens differ so much in affection, thought, and therefore in speech, that they have nothing in common, and that they communicate only by the correspondence between them which results from the direct influx of the Lord into all the heavens, and from His indirect influx through the highest heaven into the lowest. These differences being so great, they cannot be expressed or described in natural language; for angels' thoughts, being spiritual, do not come within the range of natural ideas. They cannot be expressed and described in human, but only in angelic language, words, and writing. This is why it is often said that ineffable things are heard and seen in heaven. This difference, however, may be explained in some measure as follows. Angels of the highest or third heaven think from ends, and angels of the middle or second heaven from causes, and angels of the lowest or first heaven from effects. Take note, that it is one thing to think *from* ends and another to think *of* ends, also that it is one thing to think *from* causes, and another to think *of* causes; and again that it is one thing to think *from* effects, and another to think *of* effects. The angels of the lower heavens think *of* causes and ends, but the angels of the higher heavens *from* causes and ends; and to think *from* these is characteristic of a higher order of wisdom, but to think *of* them is a characteristic of wisdom of a lower order. To think from ends is the method of wisdom, from causes that of intelligence, and from effects that of knowledge. From this it may be seen that all perfection increases in and according to the ascent to higher degrees.

203. As the interior organic forms of man's mind, which constitute his will and understanding, are like the heavens as regards the degrees of which they are composed (for man, as to his inner mind, is a heaven in miniature) the perfection of these mental degrees corresponds with that of the heavens. But no man is aware of this while he is living in the world, for his consciousness then resides in the lowest degree, and the higher degrees cannot thence be perceived. But after death the higher degrees become perceptible, for he then becomes conscious in that degree which corresponds to his love and wisdom, for he becomes an angel, and thinks and speaks in a manner incomprehensible to the natural man. His whole mind is then elevated, not in a simple but in a tripliate ratio. The degrees of ascent are in this ratio, but the degrees of extension are in simple ratio. But only those ascend and are exalted to these degrees of consciousness who in the world have been imbued with truths and have applied them to life.

204. It appears as if prior things must be less perfect than posterior, or simple things than composite, yet prior or simple things from which are formed the posterior or composite, are more perfect. The reason is that the prior or simpler are more open, being less concealed in substances and matters devoid of life; they are as it were diviner and therefore nearer to the spiritual sun where the Lord is. For perfection itself is in the Lord, and therefore in the sun which is the first emanation from His divine Love and Wisdom; next in perfection are the things nearest to that sun, and so on down to the lowest, the imperfection increasing with the distance. But for this superior perfection in prior and simple things, neither man nor animal could possibly exist from seed, or continue to exist, nor could the seeds of trees and shrubs germinate and bear fruit. For a thing, in proportion to its priority or simplicity, is to that extent secure from harm, because of its greater perfection.

205. IN SUCCESSIVE ORDER THE FIRST DEGREE IS THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE IS THE INMOST AND THE THIRD THE OUTERMOST. Order is either successive or simultaneous. The successive order of these degrees is from the highest to the lowest, or from the top to the bottom. The angelic

heavens are in this order. The third heaven is the highest, the second is the middle, and the first is the lowest; such is their relative position. In similar successive order are the states of love and wisdom, or of warmth and light which the angels enjoy, and also the spiritual atmospheres, and so is all the perfection of forms and forces there. When degrees of ascent or discrete degrees are in successive order, they may be compared to a column consisting of three steps by which to ascend and descend, in the upper part of which are the most perfect and beautiful things; in the middle, things less perfect and beautiful; but in the lowest, things still less perfect and beautiful. But simultaneous order, which consists of similar degrees, is different. In it the highest things of successive order which, as was said, are the most perfect and beautiful, are in the centre, the lower things are round this, and the lowest in the circumference. They are like a solid body consisting of those three degrees; in its middle or centre are the most refined parts, round about this the less refined, and in the borders which form the circumference, are the comparatively gross parts compounded of these. It is as if the column spoken of above subsided into a plane; the highest part of the column would then form the central part of the plane, the middle, the intermediate part, and the lowest, the outermost.

206. Since that which is highest in successive order becomes the inmost in simultaneous order, and the lowest, the outermost, therefore in the Word "inner" is equivalent to "higher," and "outer" to "lower"; and so with "upwards" and "downwards," and "high" and "deep."

207. In every ultimate thing there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, and the fibres and vessels in all the viscera and organs are in this order. The simplest things, which are also the most perfect, constitute their inmost nature, whereas their outward form is a compound derived from those simples. So it is with the component parts of every seed, fruit, metal, and stone; their component parts are similarly related, and the parts form the whole. Their inmost, middle, and outermost elements are arranged in those degrees, for they are successive compositions, or combinations and conglomerations of simple things which are their original substances or elements.

208. In a word, there are such degrees in every ultimate, and therefore in every effect. For every ultimate consists of prior things, and these of their primary elements; and every effect is the result of a cause, and this of an end; and the end is the sole agent in the cause, and the cause in the effect, as was shown above; and the end is the inmost, the cause the middle, and the effect the ultimate. That the same is true of the degrees of love and wisdom, heat and light, and the organic forms of man's affections and thoughts, will be seen in what follows. The series of these degrees in successive and simultaneous order is also explained in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (no. 38 and elsewhere). It is there shown that similar degrees exist in every part of the Word.

209. THE ULTIMATE DEGREE EMBRACES, CONTAINS, AND SUPPORTS THE PRIOR DEGREES. The doctrine of degrees set forth in this Part has hitherto been illustrated by various examples taken from both worlds; by the degrees of the angelic heavens, of their heat and light, of the atmospheres, of various things in the human body and in the animal and mineral kingdoms. But this doctrine is of wider extension; it applies not only to natural things, but also to every detail of civil, moral, and spiritual things. There are two reasons for this. Firstly, in everything to which we can assign a definite quality, there is the trine of end, cause, and effect, and these three exemplify the degrees of ascent. Secondly, everything civil, moral, and spiritual is no mere abstraction, but a substance. For love and wisdom are not abstractions, but substance, as was shown above (nos. 40-43), and so is everything civil, moral, and spiritual. These can indeed be thought of as abstractions, but in themselves they are not abstract. Take for example affection and thought, charity and faith, will and understanding. What is true of love and wisdom is also true of these; they do not exist apart from their subjects which are substances, but are states or variations of these, as will be seen in what follows. The term substance includes form as well, for substance cannot exist apart from form.

210. But as the will and understanding, affection and thought, and also charity and faith, can be and have been thought of apart from the substances which are their sub-

jects, men have lost the true conception of these as being states of substances or forms. The case is precisely the same with sensations and actions, which also are not mere abstractions existing apart from the organs of sense and motion. Abstracted or separated from these, they are only fictions of the imagination, like sight without an eye, hearing without an ear, taste without a tongue, and so on.

211. Since all civil, moral, and spiritual things proceed according to degrees, as all natural things do, and not only according to continuous but also discrete degrees, and the progression of discrete degrees is like that of ends to causes, and of causes to effects, I have chosen to illustrate and confirm the present point, which is that the ultimate degree embraces, contains, and supports the prior degrees, by the things above mentioned, namely, those which relate to love and wisdom, the will and the understanding, affection and thought, and charity and faith.

212. That the ultimate degree embraces, contains, and supports the prior degrees, is clearly shown by the progression of ends and causes to effects. Enlightened reason will show that the effect embraces, contains, and supports the cause and the end, but it is not so evident that the end and all it contains and the cause and all it contains are actually present in the effect, and that the effect is their complete embodiment. The truth of this, however, should appear from the considerations adduced above in this Part, especially from these, that one degree is derived from the others in a triplicate series, and that the effect is nothing but the end expressed in its ultimate realisation; now as the ultimate is the realisation of the end, it follows that it also contains and sustains the whole.

213. As regards love and wisdom, love is the end, wisdom the cause, and use the effect; and use embraces, contains, and sustains both wisdom and love; so much so, that it actually contains love and wisdom in their entirety and is identical with them. Remember especially that everything homogeneous and concordant with love and wisdom is contained in use, for this agrees with what was stated and explained above (nos. 189-194).

214. Affection, thought, and action also form a series of discrete degrees, because affection has reference to love, thought to wisdom, and action to use. Charity, faith, and

good work form a similar series; for charity is related to affection, faith to thought, and good work to action. Will, understanding, and effort form another such series; for will is related to love and affection, understanding to wisdom and faith, and effort to use and work. Just as all wisdom and love are embodied in use, so are all thought and affection in action, all faith and charity in good work, and so forth; but they must all be homogeneous, that is, concordant.

215. Hitherto it has not been known that the ultimate or last term of each series, namely, use, action, work, or effort, embraces and contains all things prior to it. Nothing more appears to exist in use, action, work, and effort than in motion; yet all their prior things are so fully included in them that nothing is wanting. They are inclosed in them like wine in a cask or furniture in a house. The reason of the error is, that they are viewed externally only, that is, as mere activities and motions. It is as when a man moves his arms and hands; he is unaware that a thousand muscular fibres concur to produce these motions, and that in correspondence with these there are a thousand details of thought and affection which excite the muscular fibres to action. As these act most inwardly they are not apparent to any bodily sense. This much, however, is known, that nothing is done in or by the body, except from the will by means of thought; now as both these are active, so also must be every single thing comprised in them, for they cannot be separated. This is why men judge of the thought or intention of a man's will by his deeds or actions. I have been told that the angels, from a single action or work of a man, can perceive and see the whole contents of his will and thought; the angels of the third heaven perceive from his will the end he has in view, and the angels of the second heaven see the cause by means of which the end acts. This is why works and deeds are so often insisted upon in the Word, and why a man is said to be known by them.

216. It is a maxim of angelic wisdom that unless the will and understanding, affection and thought, charity and faith pass into and invest themselves with works or deeds, when circumstances permit, they are only like vapours which pass away or mirages which vanish; and that they then only become permanent in man and part of his very life, when he carries them out into work and deed. The reason is that the

ultimate embraces, contains, and supports all its prior things. Faith separated from good works is such an airy phantasm, and so are faith and charity unless they are put into practice; the only difference between these two forms of belief is that those who hold that faith and charity ought to be united at least know what good works are and can will to do them, but not so those whose faith is separated from charity.

217. THE DEGREES OF ASCENT ARE IN THEIR PLENITUDE AND POWER IN THE ULTIMATE DEGREE. In the preceding article it was shown that the ultimate degree embraces and contains the prior degrees. It follows that these degrees are in their plenitude in the ultimate degree; for they are contained in their effect, and every effect is the plenary expression of its cause.

218. That those ascending and descending degrees, called prior and posterior, and also degrees of ascent, or discrete degrees, attain their full power in the ultimate degree may be confirmed by all that has been adduced as evidence in the preceding articles from sensible and perceptible things. Here, however, I select for this purpose effort, force, and motion in dead and living subjects. It is well known that effort does nothing of itself, but acts through forces corresponding to itself, and so produces visible motion; thus, effort is the sole agent in force, and therefore, through the force, in motion; and as motion is the ultimate degree of effort, it is the ultimate expression of its power. Effort, force, and motion are related to one another like the degrees of ascent, which are united not by continuity, for they are discrete, but by correspondence. Effort is not force, and force is not motion, but force is produced by effort, for force is the expression of effort, and is the means of producing motion. Thus there is no power exhibited by effort or by force alone until they produce motion. This may seem doubtful, as we have not yet illustrated it by reference to sensible and perceptible things in nature; nevertheless, this is how power is generated by effort, force, and motion.

219. Let us now apply these principles to living effort, force, and motion. The living effort in man, who is a living subject, is his will united to his understanding. The living forces in man are the inner constituents of his body which all contain motor fibres bound together in various ways. And

the living motion in man is action, produced through these forces by the united will and understanding. Thus the inner constituents of the will and understanding constitute the first degree; those of the body constitute the second; and the whole body, which is the aggregate of these, constitutes the third. It is a recognised fact that the constituent parts of the inner mind have no power except through the forces operating in the body, and that these forces again are powerless except through bodily action. These three do not act by continuity, but discretely, that is, by correspondence. The inward parts of the mind correspond to those of the body, and these again correspond to its exterior forms which make action possible; wherefore the two prior degrees exercise their power in the exterior forms of the body. It may seem that effort and force in man have some power apart from action, as during sleep and in repose; but at such times effort and force are directed to the general motor organs of the body, namely, the heart and lungs; when the action of these ceases, force and effort also cease.

220. As the whole body directs its powers chiefly to the arms and hands, which are ultimates, these in the Word signify power, and the right hand superior power. As the superior degrees put forth and exhibit their power in this way, the angels, who are in close relationship with man and conscious of the states of his mind corresponding to all that he does, know from the mere action of his hands the character of his understanding and will, and of his charity and faith, and therefore the inward life of his mind, and the outward life resulting from this in his body. I have often wondered how the angels get such knowledge from the mere action of the body through the hands; but that they do so has occasionally been shown by living experience, and I have been told that this is why ministers are ordained by the laying on of hands, and why touching with the hands signifies communication; besides other similar matters. All these facts show that charity and faith are fully manifested in works, and that without these they are like halos about the sun, which vanish and are lost in the clouds. On this account works are so often mentioned in the Word, and we are told to do them, and that the salvation of man depends on them; and he who doeth is called wise, and he who doeth not is called foolish. But it should be noted that works here mean

the uses which are actually performed; for charity and faith are fully manifested in and according to uses. This correspondence of uses with works is a spiritual one, though it is brought about by means of material and other substances used as instruments.

221. What precedes has made possible the revelation of two arcana.

The first arcanum is, that the Word is in its plenitude and power in the literal sense. For the Word contains three senses according to the three degrees, namely, the celestial sense, the spiritual sense, and the natural sense. As these in the Word are related to one another according to the three degrees of ascent, and are therefore united by correspondence, it follows not only that the ultimate, natural, or literal sense embraces, contains, and supports the corresponding interior senses, but also that the Word in the ultimate sense is in its plenitude and power. For the elaboration and proof of this proposition see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 27-36, 37-49, 50-61, 62-69).

The second arcanum is that the Lord came into the world, and assumed a human nature¹ in order that He might invest Himself with power to reduce the hells to submission, and restore to order all things both in heaven and on earth. The human nature which He assumed in the world was like that of a man in the world. This human nature He superinduced upon His former Humanity, both however being Divine, and therefore infinitely transcending the finite humanity of angels and men. And as He fully glorified the natural humanity, even to its ultimates, He rose again with the whole body, therein differing from any man. By taking upon Himself this Humanity, He clothed Himself with divine Omnipotence, not only to reduce the hells to submission and restore the heavens to order, but also to keep the hells in subjection for ever, and to save mankind. This power is indicated by His sitting at the right hand of the power and might of God. Since the Lord by assuming a natural humanity made Himself divine Truth in ultimates, He is called the Word, and it is said that the Word was made

¹ The Divine Humanity which the Lord assumed during His earthly life must not be confused with the human nature which He assumed by birth from the Virgin Mary, and which was only the means by which the Divine Humanity was subsequently assumed. (See *True Christian Religion*, nos. 102, 103.)—Tr.

flesh; and the divine Truth in ultimates is the Word in the literal sense. He did this by fulfilling all the prophecies concerning Himself in Moses and the Prophets. For every man is his own good and his own truth; through this alone a man is a man. But the Lord, by assuming a natural humanity, became divine Good and Truth itself, or, what is the same, divine Love and Wisdom itself, in its ultimate manifestation as well as in its first origin. This is the reason why since His advent into the world, He is seen in the angelic heavens as a more brilliant and splendid sun than before. This is an arcanum which is brought within the range of comprehension by the doctrine of degrees. His omnipotence before His advent into the world will be spoken of later.

222. THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND LEAST OF ALL CREATED THINGS. That all things, whether great or small, consist of both discrete and continuous degrees, or degrees of ascent and extension, cannot be illustrated by examples from the visible world; for the smallest things are invisible, and the greatest things, which are visible, do not seem to be separable into degrees. And so this matter does not admit of any explanation except by means of universal truths. And as the angels derive their wisdom from universal truths, and from these acquire a knowledge of particular truths, I am permitted to repeat what they say on this subject.

223. Their statements on this subject are as follows: There does not exist anything so minute as not to contain degrees of both kinds, not the least thing in any animal, vegetable, or mineral, not the least thing in the ether or the air. And as the ether and the air are formed to transmit heat and light, no heat or light can exist without these degrees. And as spiritual heat and light are formed to transmit love and wisdom, neither can there be any love or wisdom in which degrees of both kinds do not exist. Moreover degrees of both kinds exist in the minutest element of every affection, thought, and idea; otherwise it could not exist, for it would have no form, thus no quality, nor any state which could suffer change and variation, and so exist. The angels confirm this by the truth that in God the Creator, who is the Lord from eternity, there is an infinity of things which are distinct and yet one; and that there are infinite

things in His infinite attributes; and that in these infinitely infinite attributes there are degrees of both kinds, which also are distinct and yet one in Him; and because He possesses such attributes and all created things exist from Him, and creation presents, as it were, in a visible form those things which exist in Him, it follows that no finite thing can be so minute as not to contain these degrees. The reason why such degrees exist both in the greatest things and in the least, is that the Divine is the same in the greatest things and in the least. That in God-Man infinite things are distinct and yet one may be seen above (nos. 17-22), and that the Divine is the same in the greatest things and in the least (nos. 77-82), which propositions are further illustrated in nos. 155, 169, 171.

224. The reason why there can be no particle of love and wisdom, or of affection and thought, or even of any idea, without degrees of both kinds, is that love and wisdom are substance and form, as was shown above (nos. 40-43); and the same is true of affection and thought. Now as no form is possible without such degrees, it follows that they must exist in all these things. For to separate love and wisdom or affection and thought from substance and form would be to annihilate them; they can have no existence apart from their subjects, because they are the variations of these subjects as perceived by man; for it is by their states that subjects are made manifest.

225. The greatest things in which there are degrees of both kinds are the universe as a whole, the natural world as a whole, and the spiritual world as a whole; every empire and kingdom, together with their civil, moral, and spiritual concerns in their entirety; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its entirety; all the atmospheres of either world taken together, and also their heat and light; likewise things less general, such as every man, animal, tree, shrub, stone, and metal, each in its entirety. The forms of all these are similar in that they consist of degrees of both kinds, the reason being that the Divine, by which they were created, is the same in the greatest things and the least, as was shown above (nos. 77-82). All these things from their minutest particulars to their largest aggregates are alike in this, that they consist of both kinds of degrees.

226. The greatest and the least things alike, from primaries to ultimates, are held together by the fact that they are composed of both kinds of degrees, for it is their similarity which connects them. Nevertheless, not even the minutest thing can be exactly like any other; it is owing to this that not only minute, but even the minutest things, are distinct from one another. No two particles, even the most minute, can be exactly alike in any form, or in any similar forms, because there are such degrees in the greatest things, and the greatest things are composed of the least. Since there are such degrees in the greatest things, and therefore permanent distinctions from top to bottom and from centre to circumference, it follows that not the least of their component parts, which also contain similar degrees, can be exactly alike.

227. It is also a matter of angelic wisdom, that the perfection of the created universe is the result of there being similar degrees in things general and particular, or in the greatest things and the least; for thus all things are disposed to work in harmony for the common use and for the attainment of a common end.

228. But these may seem paradoxes, because they are not illustrated by application to visible objects; yet abstract principles being universal are usually better understood than examples of their application, for the latter exist in endless variety, and variety obscures.

229. It is asserted by some that there is a substance so simple as not to be composed of lesser forms, and that from its accumulation into masses are produced derivative or composite substances, and finally those which are called material. But no such absolutely simple substances could exist. For what would substance be without a form? It would be something of which nothing could be predicated; and out of an entity of which nothing could be predicated nothing could be produced by any process of accumulation. When later on we come to speak of forms, it will be seen that even in the primary created substances which are the simplest and minutest of all, there are innumerable things.

230. THERE ARE THREE INFINITE AND UNCREATE DEGREES OF ASCENT IN THE LORD, AND THREE FINITE AND CREATED DEGREES IN MAN. The reason why there are three infinite

and uncreate degrees of ascent in the Lord is that He is Love itself and Wisdom itself, as was shown above, and because the Lord is Love itself and Wisdom itself, therefore He is also use itself; for use is the end which love attains by means of wisdom. Love and wisdom apart from use have no termination or end, that is, no abode of their own; and so they cannot be said really to exist except in use. These three constitute the three degrees of ascent in living subjects, being the first end, the middle end or the cause, and the ultimate end or the effect. That end, cause, and effect constitute the three degrees of ascent was shown above, and proved in many ways.

231. That these three degrees exist in man may be seen from the elevation of his mind into those degrees of love and wisdom proper to the angels of the second and third heavens; for all the angels were born men, and man's inner mind is a heaven in miniature, and therefore there are as many degrees of ascent in man by creation as there are heavens. Man also is an image and likeness of God; and therefore those three degrees are formed in man because they exist in God-Man who is the Lord. That these degrees in the Lord are infinite and uncreate, and that those in man are finite and created should be evident from the propositions stated in Part I.; for instance, that the Lord is Love and Wisdom in Himself; that man is a recipient of love and wisdom from the Lord; also that every attribute of the Lord is infinite, but every attribute of man is finite.

232. Among the angels these three degrees are called celestial, spiritual, and natural, the celestial degree being that of love, the spiritual degree that of wisdom, and the natural degree that of uses. The reason why these degrees are so called is that the heavens are distinguished into two kingdoms, the celestial and the spiritual, to which is added a third, the natural kingdom to which men in the world belong. The angels of whom the celestial kingdom consists are specially characterised by love, and those of the spiritual kingdom by wisdom, but men in the world by uses, and therefore these kingdoms are united. The meaning of the statement that men are characterised by uses will be explained in the next part.

233. I have been told from heaven that in the Lord from eternity who is Jehovah, before the assumption of a human

nature in the world, there existed the two prior degrees actually, and the third degree potentially, as is the case with the angels; but after that assumption He also put on the third or natural degree, and so became like man in the world, except that this degree, like the prior degrees, is infinite and uncreate in Him, but finite and created in angels and men. In this manner the Divine which had filled all space apart from space (nos. 69-72), entered the very ultimates of nature. Before the assumption of humanity, the Divine influx into the natural degree [of man] flowed indirectly through the angelic heavens, but after the assumption directly from Himself. This is why all the churches which existed in the world before His advent were representative of spiritual and celestial things, but after His advent they were made natural, spiritual, and celestial, and representative worship was abolished. This again is why the sun of the angelic heaven, which, as was said above, is the first emanation from His divine Love and Wisdom, after His assumption of humanity shone forth with greater brilliance and splendour than before. This also is the meaning of these words in Isaiah: "In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (xxx. 26), for this is spoken of the state of heaven and the church after the Lord's advent into the world. And in the Apocalypse it is written, "The face of the Son of Man was as the sun shining in his strength" (i. 16); see also Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matt. xvii. 1, 2. The indirect enlightenment of men through the angelic heaven which existed before the coming of the Lord, may be compared to the light of the moon, which is the reflected light of the sun; and as, after His advent, this light flowed directly from Himself, it is said in Isaiah that "the light of the moon shall be as the light of the sun"; and by David, "In His day shall the righteous man flourish, and abundance of peace until there be no moon" (Ps. lxxii. 7): this also is said of the Lord.

234. The following is the reason why the Lord from eternity, or Jehovah, put on this third degree by the assumption of humanity in the world; He could not come into the world except by assuming a nature similar to the human, and this was only possible by conception from His Divine, and by birth from a virgin: for thus He was able to put off

nature, which in itself is dead, although a receptacle of the Divine, and put on the Divine. This is the meaning of the Lord's two states in the world, called the state of Exinanition and that of Glorification, which are treated of in *The Doctrine of the New Jerusalem concerning the Lord*.

235. The above are general statements concerning the triple ascent of discrete degrees; but as these degrees exist in the greatest things and the least, as was stated in a preceding article, nothing more specific can here be said. It may however be mentioned that these degrees exist in every particle of love, and therefore in every particle of wisdom and use; but all these degrees are infinite in the Lord and finite in angels and men. How these degrees exist in love, wisdom, and use cannot be described and explained except in a series of articles.

236. THESE THREE DEGREES OF ASCENT EXIST IN EVERY MAN BY BIRTH AND MAY BE OPENED SUCCESSIVELY, AND IN THE PROPORTION THAT THEY ARE OPENED THE MAN IS IN THE LORD AND THE LORD IN HIM. No one has hitherto been aware that there are three degrees of ascent in every man, because their existence lay hidden; and consequently there could be no knowledge of any but continuous degrees; and when there is no knowledge of any degrees besides these, it may be supposed that man's love and wisdom increase only by continuity. Be it known, however, that in every man from his birth there are three degrees of ascent, or discrete degrees, one above or within the other; and that each degree of ascent, or discrete degree, has also degrees of extension, or continuous degrees, according to which it increases by continuity. For there are degrees of both kinds in the greatest and least of all things, as shown above (nos. 222-229); for no degree of one kind can possibly exist without degrees of the other kind.

237. These three degrees of ascent are called natural, spiritual, and celestial, as was said above (no. 232). When a man is born, he comes first into the state of the natural degree, and this is developed by continuity as he acquires various kinds of knowledge and so develops his intelligence, until he reaches the highest degree of such intelligence which is called rationality. Nevertheless the second or spiritual degree is still closed. It can only be opened by a love of use

derived from intellectual considerations,¹ but this must be a spiritual love of use, which is the same thing as love of the neighbour. This degree may likewise be developed to its highest point by a knowledge of truth and good, that is, by spiritual truths; but the third or celestial degree is not opened by these truths, but by a heavenly love of use, that is, by love to the Lord; and love to the Lord is nothing but the application of the precepts of the Word to life, the sum of which precepts is to shun evil as infernal and diabolical, and to do good as being heavenly and divine. This is how these three degrees in man are successively opened up.

238. So long as a man lives in the world, he knows nothing of the opening up of these degrees within him. The reason is that his consciousness is then in the natural or ultimate degree, and by means of this he thinks, wills, speaks, and acts, and the spiritual degree being interior does not communicate with the natural degree by continuity but by correspondence, and such communication is not sensibly felt. But when a man dies and so puts off the natural degree, he then becomes conscious of that degree which has been opened up within him in the world; he in whom the spiritual degree has been opened becomes conscious in the spiritual degree; he in whom the celestial degree has been opened, in the celestial. He who comes after death into the spiritual degree no longer thinks, wills, speaks, and acts naturally, but spiritually, and he who comes into the celestial degree thinks, wills, speaks, and acts according to this degree. And as communication between the three degrees is possible only by correspondence, these three kinds of love, wisdom, and use are so different that one of them cannot possibly pass by continuity into the other. It is evident then that there are three degrees of ascent in man, and that they may be opened up successively.

239. As there exist in man three degrees of love and wisdom and of use arising from these, it follows that he possesses three degrees of will and understanding and of their conclusions or determinations to use; for the will is the receptacle of love, the

¹ Swedenborg makes a distinction between the *rational* and the *intellectual* faculties. Thus in *Arcana Cœlestia*, no. 1496, he says: "There is a difference between *scientific* truth [i.e. truth which is merely lodged in the memory, whether it relates to religion or to other subjects], *rational* truth, and *intellectual* truth, and they are successively attained. *Scientific* truth is mere knowledge, *rational* truth is scientific truth confirmed by the reason, *intellectual* truth involves an inward perception that the thing believed is true."—*Tr.*

understanding that of wisdom, and their determination is the use arising out of these. This shows that there exists in each man a natural, spiritual, and celestial will and understanding, which are potential at his birth and actual when they are opened up. In a word, the mind of man, which consists of will and understanding, is composed of three degrees by creation and thus from his birth; so that he has a natural mind, a spiritual mind, and a celestial mind, and can thus be elevated to angelic wisdom and possess it while living in the world; yet he does not consciously possess it until after death, when he becomes an angel; then, however, he speaks things ineffable and incomprehensible to the natural man. I knew a man of moderate education in the world, and after his death I saw and conversed with him in heaven, and I clearly perceived that he spoke like an angel, and that what he said was beyond the comprehension of a natural man. The reason was that in the world he had applied the precepts of the Word to life and had worshipped the Lord, and therefore he was raised by him to the third degree of love and wisdom. A knowledge of this elevation of the human mind is necessary in order that the reader may understand what follows.

240. The Lord has endowed man with two faculties which distinguish him from the beasts. One enables him to understand what is true and good; this is called rationality, and is his power of understanding. The other enables him to do what is true and good; this is called liberty, and is his power of willing. For rationality enables a man to think whatever he pleases, either in favour of God or against Him, either in favour of his neighbour or against him; he is also able to will and act in accordance with what he thinks; but when he sees evil or fears punishment, he is able of his own free-will to desist. By virtue of these two faculties a man is a man and is distinguished from the beasts. He possesses them as a perpetual gift from the Lord, nor are they ever taken away from him, for then he would no longer be human. The Lord is present with every man, whether good or evil, in these two faculties, for they are His dwelling-place in the human race, and this is why every man both good and bad lives to eternity. But the Lord is more intimately present with man when by means of these faculties he opens up the higher degrees of his mind; for then he comes into the higher degrees of love and wisdom, and draws nearer to the Lord. This shows that in

proportion as these degrees are opened up, the man is in the Lord and the Lord in him.

241. It was said above that the three degrees of ascent are like end, cause, and effect, and that love, wisdom, and use form a series in accordance with them; and so a few words shall be said here to show that love is end, wisdom cause, and use effect. Any one who is guided by enlightened reason can see that a man's love is the end which he pursues in all his concerns; for the object of his love is also that of his thought, determination, and action, and is therefore the end he has in view. It also stands to reason that wisdom is cause; for he, or the love which is his end, seeks in the understanding means to attain his end, that is, he consults his wisdom; and these means are the cause by which he acts. It is evident without any explanation that use is the effect. But love in one man is not the same as in another, and neither are wisdom, nor consequently use. But since these three are homogeneous, as was shown above (nos. 189-194), it follows that the nature of a man's love determines that of his wisdom and of his use. The wisdom here spoken of means a man's understanding of whatever nature it may be.

242. SPIRITUAL LIGHT FLOWS INTO MAN THROUGH THE THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS HE SHUNS EVILS AS SINS AND LOOKS TO THE LORD. It is evident from what has been shown above in Part II. that light and heat flow forth from the sun of heaven, which is the first emanation from the divine Love and Wisdom; that light proceeds from its wisdom and heat from its love; that the light is the receptacle of wisdom, and the heat that of love; and that in proportion as man receives wisdom he comes into that divine light, and that in proportion as he receives love, he comes into that divine heat. It is, moreover, evident that there are three degrees of light and heat, or of wisdom and love, and that these were created in man that he might be a recipient of divine Love and Wisdom, that is, of the Lord. We must now show that spiritual light flows into man through these three degrees, but not spiritual heat, except so far as he shuns evils as sins and looks to the Lord; or, what is the same thing, that a man can receive wisdom up to the third degree, but not love unless he shuns evils as sins and looks to the Lord; or what is still the same, that man's understanding can be

elevated into wisdom, but not his will, except so far as he shuns evils as sins.

243. That man's understanding can be elevated into the light of heaven or into angelic wisdom, but that his will cannot be elevated into the heat of heaven or into angelic love, unless he shuns evils as sins and looks to the Lord, has been made evident to me by my experience in the spiritual world. Many times I have seen and perceived that simple spirits, who knew scarcely anything except that there is a God, and that the Lord was born a Man, understood the arcana of angelic wisdom almost as fully as the angels did; and this was the case not only with these simple folk, but also with many of the infernal crew. But these latter only understood while they were listening to others, but not when they were thinking to themselves. While they were listening light entered from above, but when they were thinking to themselves no other light could enter than that which corresponded to their heat or love. And therefore, although they heard and understood these truths, they forgot everything when they turned away. In fact, those who belonged to the infernal crew totally rejected what they had heard, and utterly denied it. The reason was that the fire and light of their love, which were delusive, brought on darkness by which the heavenly light from above was extinguished.

244. The same thing happens in the world. When any one who is not absolutely stupid, and has not confirmed himself in false beliefs out of pride in his own intelligence, hears others speak on some deep subject, or himself reads about it, he understands, remembers, and can afterwards confirm what he has learnt, provided he has some love for the acquisition of knowledge. A wicked man can do this as well as a good one. Although in his heart he denies the divine truths of the church, still he can understand them and speak and preach about them, and support them skilfully with his pen; but when left to himself, his own infernal love inspires him to think against and deny them. This shows that the understanding can be in spiritual light although the will is not in spiritual heat; and it also follows that the understanding does not lead the will, nor does wisdom produce love, but it only teaches and shows the way; it teaches how a man ought to live and it shows the way in which he

ought to go. It also follows that the will leads the understanding and makes it act in unison with itself, and that the love which pertains to the will regards as wisdom everything which agrees with it in the understanding. In the following pages it will be seen that the will does nothing by itself, that is, apart from the understanding, but always acts in union with it, and that it wins over the understanding to its side by influx, but that the converse proposition is not true.

245. We will now describe how light flows into the three degrees of man's life. The forms in him which are the receptacles of heat and light or of love and wisdom, and which, as was said, are in triple order and consist of three degrees, are by birth translucent, and transmit spiritual light as transparent glass does natural light. This is why man, as regards wisdom, may be elevated to the third degree. But these forms are not opened until spiritual heat unites with spiritual light or love with wisdom; by this union these translucent forms are opened according to their degrees. This is similar to the action of the light and heat of the sun of the world upon vegetation. The light of winter, which is as bright as the summer light, does not open anything in seed or tree, but when the vernal heat unites with it then it does so. The case is similar, for spiritual light and heat correspond to natural light and heat.

246. Spiritual heat is acquired in no other way than by shunning evils as sins and looking to the Lord. For so long as a man is in evils he is also in the love of them; for he desires them, and the love of and desire for evil are opposed to spiritual love and affection, and cannot be removed except by shunning evils as sins; and as man cannot shun them in his own strength but only in the Lord's, he must look to Him. When he shuns them in the Lord's strength, the love of evil and its heat are removed, and the love of good and its heat take their place, and thus the higher degree is opened. For the Lord enters from above and opens it, and then unites love or spiritual heat with wisdom or spiritual light; and by virtue of this union the man begins to flourish spiritually, as a tree does in the springtime.

247. By the influx of spiritual light into all three degrees of his mind, man is distinguished from the beasts and, unlike them, can think analytically and see not only natural

but also spiritual truths; and when he also acknowledges them, he can be reformed and regenerated. The ability to receive spiritual light is what was above called rationality, and this is a gift which every man has from the Lord and which is never taken away from him, for if it were taken away he could not possibly be reformed. This faculty of rationality enables a man, unlike the beasts, not only to think but also to express his thought in speech, and afterwards, by means of his other faculty which was above called liberty, he is able to do those things which his understanding thinks. But as these two faculties, rationality and liberty, which are proper to man, were dealt with above (no. 240), more need not be said of them here.

248. MAN BECOMES NATURAL AND SENSUAL UNLESS HIS HIGHER OR SPIRITUAL DEGREE IS OPENED. It was shown above that there are three degrees of the human mind, called natural, spiritual, and celestial, and that these degrees can be opened up successively. It was also shown that first the natural degree is opened, and that next, if he shuns evils as sins and looks to the Lord, the spiritual degree is opened and lastly the celestial. Since these degrees are successively opened according to the life a man leads, it follows that the two higher degrees may remain closed, and that he then continues in the natural or ultimate degree. It is also known in the world that there is a natural and a spiritual man, or an external and an internal man; but it is not known that the natural man becomes spiritual when any higher degree in him is opened up and that this is brought about by a spiritual life, that is, a life according to the Divine precepts; otherwise he remains natural.

249. There are three kinds of natural men; the first consists of those who know nothing of the divine precepts; the second, of those who know that there are such precepts but think nothing of a life according to them; and the third, of those who despise and deny them. The first kind, consisting of those who know nothing of the divine precepts, must necessarily remain natural, because they cannot teach themselves. Every man is taught the divine precepts not by immediate revelation but by others who have learnt them from their religion; on this subject see *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 114-118).

The second kind, who know that there are divine precepts, but think nothing of a life according to them, also remain natural, and care about nothing but the world and the body; these after death perform menial and servile labours according to the uses which they are able to render to the spiritual; for the natural man is a menial and a drudge, and the spiritual man a master and a lord. The third kind, who despise and deny the Divine precepts, not only remain natural but also become sensual according to the measure of their contempt and denial. Sensual men are natural men of the lowest order, whose thought cannot rise above the appearances and fallacies of the bodily senses: these after death are in hell.

250. As the difference between a spiritual and a natural man is unknown in the world, each being often mistaken for the other, a distinct statement on this subject shall be made, as follows:

I. The difference between the natural and the spiritual man.

II. The character of the natural man when the spiritual degree has been opened.

III. The character of the natural man when the spiritual degree has not been opened, but is not altogether closed.

IV. The character of the natural man when the spiritual degree is entirely closed.

V. The difference between the life of the merely natural man and that of the beasts.

251. I. *The difference between the natural and the spiritual man.* A man is not a man by virtue of his face and body but of his understanding and will; and therefore by the natural man and the spiritual man are meant a man's understanding and will, which are either natural or spiritual. The natural man as regards the understanding and will is, as it were, a natural world, and may be called a world or microcosm; and the spiritual man as regards the understanding and will is, as it were, a spiritual world, and may be called a spiritual world or heaven. Now the natural man, resembling the natural world, evidently loves the things of that world; and the spiritual man, resembling the spiritual world, evidently loves spiritual and heavenly things. The spiritual man indeed also loves the natural world, but only as a master loves his servant by whom he performs uses; according to the uses so performed the natural man too is

made, as it were, spiritual, and becomes sensible of delight in use derived from the spiritual degree of the mind; such a mind may be called a spiritual-natural man; then the spiritual man loves spiritual truths, not only loving to know and understand them, but also having the will to do them; while the natural man loves to speak those truths, and also to act accordingly, that is, to perform uses. This subordination is the result of the union of the spiritual and natural worlds, for whatever is seen and done in the natural world derives its origin from the spiritual world. It is evident, therefore, that the spiritual man is altogether distinct from the natural man, and that no other connection exists between them than that which exists between cause and effect.

252. II. *The character of the natural man when the spiritual degree has been opened.* This is evident from what was said above. It must however be added that the natural man attains complete manhood when the spiritual degree is opened within him; for then he is closely associated with angels in heaven and at the same time with men in the world, and as regards both he lives under the guidance of the Lord, for the spiritual man derives precepts from the Lord through the Word and puts them into practice by means of the natural man. The natural man, when the spiritual degree is opened within him, does not know that his thoughts and actions are inspired by his spiritual man; they appear to be self-originated, but yet they are from the Lord. Nor does the natural man whose spiritual degree is opened know that as to his spiritual man he is in heaven; yet his spiritual man is in the midst of the angels of heaven, and sometimes he is even visible to them; but as he relapses into his natural man, he soon parts from them. Nor does he know that his spiritual mind is filled by the Lord with innumerable arcana of wisdom and innumerable delights of love, or that he comes into the enjoyment of these after death when he becomes an angel. The reason why the natural man is not aware of these things, is, that communication between the natural and spiritual man takes place by correspondence, and communication by correspondence is not perceptible except in the understanding by truths being seen in light, and in the will by uses being put in the first place because they are loved.

253. III. *The character of the natural man when the spiritual degree has not been opened, but is not altogether closed.* The

spiritual degree is not opened, and yet not altogether closed, in those who have in some measure lived a life of charity, and yet have known little of genuine truth. The reason is that this degree is opened by the union of love and wisdom, or of heat and light: love or spiritual heat alone does not open it, nor does wisdom or spiritual light alone, but both must act in union. So long therefore as genuine truths, which are the source of wisdom or light, remain unknown, love cannot open that degree, but can only maintain the possibility of its being opened. This is what is meant by saying that it is not altogether closed. Something similar occurs in the vegetable kingdom, for heat alone does not cause seeds and trees to vegetate, but only heat together with light. Let it be remembered that all truth comes from spiritual light, and all good from spiritual heat, and that good by means of truths opens the spiritual degree, for good produces use by means of truths, and use is the good of love, which derives its essence from the union of good and truth. The lot after death of those in whom the spiritual degree is not opened and yet not altogether closed, and who are therefore neither natural nor spiritual, is in the lowest parts of heaven, where they sometimes undergo severe suffering; or sometimes they are placed in the boundaries of some higher heaven, where they live as it were in twilight: for, as was said above, in heaven and in each of its communities the light decreases from the centre to the circumference, and those who are eminently gifted with divine truths are in the centre, while those who are acquainted with only a few truths are in the boundaries; the latter know nothing more from the religious instruction they have received than that there is a God, that the Lord has suffered for them, and that charity and faith are the essentials of the church, and do not trouble themselves to inquire what faith and charity are; yet faith in its essence is truth, and truth is manifold, and charity is the discharge, under the Lord's guidance, of every duty of a man's calling; he does this under the guidance of the Lord if he shuns evils as sins. It is exactly as was said before, namely, that the end is the all of the cause, and the effect is the all of the end through the cause: the end is charity or good, the cause is faith or truth, and the effects are good works or uses. From this it is plain that charity can be translated into acts only so far as it is united with truths, which

are called truths of faith. By means of these truths charity is expressed in works and gives them their specific character.

254. IV. *The character of the natural man when the spiritual degree is entirely closed.* The spiritual degree is closed in those who lead an evil life, and still more in those who are imbued with falsity from evil. For just as the fibre of a nerve shrinks at the slightest touch of any foreign substance, and just as the motor fibres of a muscle, and the muscle itself, and indeed the whole body, shrink from the touch of anything hard or cold, so the substances or forms of the spiritual degree in man shrink from evils and their falsities, for these are foreign to their nature. The spiritual degree is in the form of heaven, and admits nothing but goods and the truths derived from them, these being of a similar nature to itself; but evils and the falsities derived from them are foreign to it. This degree shrinks and closes up especially in those who in the world, by reason of self-love, are imbued with the love of dominion, for this love is opposed to love to the Lord. It is also closed in those who, from love of the world, are insanely eager to possess the goods of others, but not so much as in the former case. The reason why these loves close the spiritual degree is that they are the origin of evil. The shrinking or closing of this degree is like the twisting back of a spiral in the contrary direction. This is why after that degree has been shut, it reflects the light of heaven and then there is darkness there instead of the light of heaven, and consequently truth, which is in the light of heaven, becomes nauseous. In such men not only is this degree itself closed, but also the higher region of the natural degree which is called the rational, and the process continues until the lowest region of the natural degree, which is called the sensual, alone stands open; for this is nearest to the world and to the external senses of the body, and these are then the source of all thought, speech, and reasoning. In the spiritual world the light of heaven causes the natural man who has become sensual through evils and their falsities to appear not as a man but as a deformed being with a flattened nose, because the nose corresponds to the perception of truth. Moreover men of this character cannot endure a ray of heavenly light, and have in their caverns no other light than such as proceeds from a coal

or wood fire. These facts show plainly who and what are those in whom the spiritual degree is closed.

255. V. *The difference between the life of a merely natural man and that of a beast.* This difference will be specially considered when we come to treat of life. Here let it suffice to say that man has three degrees of mind, or of understanding and will, which may be opened successively, and as they are translucent, his understanding may be raised into the light of heaven and see not only civil and moral, but also spiritual truths; and from many truths already seen he may advance to other truths and in this way continue to perfect his understanding to eternity. Beasts, however, have not the two higher degrees but only the natural degree, which has no power by itself of thinking about any matter, civil, moral, or spiritual. And as these natural degrees of theirs cannot be opened for the reception of, and so rendered capable of elevation into a higher light, they are unable to think in successive but only in simultaneous order, which is not thinking at all, but merely acting according to a knowledge corresponding to their love. And as they are unable to think analytically and thus contemplate a lower mode of thought from a higher point of view, they cannot speak, but only utter sounds expressive of the knowledge they derive from their love. Yet the sensual man, who is in the lowest degree natural, differs from a beast only in this, that he can fill his memory with facts and think and speak by means of them; this power he gets from the faculty which every man possesses of being able to understand truth if he chooses; it is this faculty which makes the difference. And yet many by the abuse of this faculty have made themselves lower than the beasts.

256. THE NATURAL DEGREE OF THE HUMAN MIND IS INTRINSICALLY CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES, IT IS SO ELEVATED AS TO APPEAR TO BE DISCRETE. This, although difficult for those to understand who do not yet possess a knowledge of the degrees of ascent, must nevertheless be revealed because it is a matter of angelic wisdom, and this wisdom, although it cannot be comprehended by the natural man in the same way as by the angels, may yet be grasped by the understanding whenever this is raised into the degree of

light in which the angels live; for the understanding can be raised even to that extent and be enlightened accordingly. But the enlightenment of the natural mind does not increase by discrete degrees but in a continuous degree; and as this enlightenment increases, it is augmented from within by the light of the two higher degrees. It can be understood how this happens when it is known that one degree of ascent is above another, and that the natural or ultimate degree is, as it were, the general covering of the two higher degrees. Now as the natural degree is raised towards the higher degree, this acts from within upon the exterior natural degree and illumines it. The illumination is effected indeed from within by the light of the higher degrees, but this light is received in continuity by the natural degree which envelops and surrounds them, and therefore with greater clearness and purity in proportion to its elevation; thus the natural degree is illumined from within by the light of the higher degrees acting discontinuously, but within the natural degree the illumination is continuous. Evidently then a man, so long as he lives in the world and is consequently in the natural degree, cannot be elevated into the very wisdom of the angels, but he can be raised into association even with the angels and receive illumination from their superior light, which flows down and enlightens his mind from within. As yet this matter cannot be presented more clearly, though it will be made easier by a study of effects; for if one has some little previous knowledge of causes, effects will present them in the light and thus illumine them.

257. These effects are as follows: 1. The natural mind can be raised into the light of heaven in which the angels are, and perceive naturally what the angels perceive spiritually, thus not so fully because it cannot be raised into actual angelic light. 2. Man, when his natural mind is raised into the light of heaven, can think as angels do and even speak with them; but then the thought and speech of the angels flow into the natural thought and speech of the man, and not conversely; and therefore the angels speak with the man in the natural language which is his mother tongue. 3. This is effected by the influx of the spiritual into the natural, and not of the natural into the spiritual. 4. Human wisdom, being natural so long as man lives in the natural world, cannot be raised to angelic wisdom, but only into a

certain semblance of it; the reason is that the natural mind is elevated by a continuous process of change, like that of darkness to light or of density to rarity. But a man in whom the spiritual degree is opened comes into possession of that wisdom when he dies, and even before this, when his bodily sensations are dormant, by an influx from above into the spiritual elements of the natural mind. 5. Man's natural mind is composed both of spiritual and natural substances, and thought is produced from spiritual and not from natural substances; the latter become quiescent when he dies, but not so the spiritual; and so, after death, when he becomes a spirit or angel, his natural mind retains a form like that which it had in the world. 6. The natural substances of that mind, which, as was said, become quiescent at death, form the skin of the spiritual bodies of spirits and angels. This skin which is taken from the natural world enables their spiritual bodies to subsist, for the natural is the containing ultimate; and this is why there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here disclosed in order that the character of man's natural mind may be known, a subject which is further elucidated in the following pages.

258. Every man is born with the faculty of understanding truths even of the inmost degree, which is that of the angels of the third heaven; for the human understanding, rising by continuity around the two higher degrees, receives the light of their wisdom in the manner stated above (no. 256). This is why man can become rational in proportion to his elevation: if he is raised to the third degree he becomes rational in that degree; if to the second degree he becomes rational in that degree; and if he is not raised at all he is rational in the first degree. He is said to become rational in these degrees because the natural degree is the general receptacle of their light. The reason why a man does not become rational to the full height of his powers is that the love of his will cannot be raised in the same manner as the wisdom of his understanding. The love of his will can only be elevated by shunning evils as sins, and then performing uses or the goods of charity by power received from the Lord. If this is not done, the wisdom of the understanding, however high it may have ascended, relapses to the level of its love. Hence a man's love, if it is not raised to the spiritual degree at the

same time, is only rational in the ultimate degree. This shows that man's rational mind seems to consist of three degrees, a rational derived from the celestial degree, a rational derived from the spiritual degree, and a rational derived from the natural degree; and also that rationality, which is the faculty capable of elevation, remains with man whether it be elevated or not.

259. It has been said that every man is born with the faculty of rationality, but this means every man whose brain has not been injured in any way, either in the womb or by disease after birth, or by a blow on the head, or by any insane desire bursting forth and breaking down all restraints. The rational mind of such persons cannot be elevated, for the life of their will and understanding does not possess the limits and boundaries necessary for the orderly performance of its ultimate acts. It works indeed by means of ultimate determinations but not from them.¹ It may also be seen below that infants and children have no rationality (no. 266, at the end).

260. THE NATURAL DEGREE OF THE MIND, AS IT ENVELOPS AND CONTAINS THE HIGHER DEGREES, REACTS AGAINST THEM, AND, IF THE HIGHER DEGREES ARE NOT OPENED, RESISTS THEM; BUT IF THEY ARE OPENED IT ACTS IN CONCURRENCE WITH THEM. In the preceding article it was shown that the natural mind, being of the ultimate degree, envelops and encloses the spiritual and celestial minds, which are of a higher degree. It must now be shown that the natural mind reacts against the higher or interior minds. The reason is that it envelops, encloses, and contains them, and this could not possibly be the case without reaction; for unless it reacted, the interior or enclosed parts would relax and protrude outwards and thus collapse. It would be as if the muscular coats which invest the human body did not react; in that case the viscera, or interiors of the body, would force their way out and lose their cohesion. Or it would be as if the membrane surrounding the fibres of a muscle did not react against their contraction, in which case not only would action cease but all the inner tissues would be dissolved. The same is true of every ultimate degree of ascent, and therefore of the natural mind relatively to the higher degrees; for, as was

¹ That is, they do not realise the consequences of their acts.—*Tr.*

said above, there are three degrees of the human mind, the natural, the spiritual, and celestial, and the natural mind is the ultimate. Another reason why the natural mind reacts against the spiritual is that it consists not only of substances of the spiritual but also of the natural world, as was said above (no. 257); and the substances of the natural world by their very nature react against those of the spiritual world; for the substances of the natural world are in themselves dead, and are acted upon from without by those of the spiritual world, and dead substances which are acted upon from without by their very nature resist and thus react. This shows that the natural man reacts against the spiritual man, and that a contest between them results. It is the same thing whether you say the natural and spiritual man, or the natural and spiritual mind.

261. It should now be clear that if the spiritual mind is closed up, the natural mind acts continually against the things of the spiritual mind, fearing lest anything should flow in thence to disturb it. All that flows through the spiritual mind is from heaven, for the spiritual mind is constituted like a heaven; and all that flows into the natural mind is from the world, for the natural mind is constituted like a world. It follows that, when the spiritual mind is closed up, the natural mind reacts against all heavenly things, and refuses them admittance except so far as they are the means of acquiring for itself and possessing the things of the world. And when heavenly things serve the natural mind as means to its own ends, then those means, although they still appear to be heavenly, become natural; for the end desired gives them their specific character, and they become like the knowledge of the natural man which is devoid of inward life. But heavenly things cannot in this way be so united with natural things as to act as one with them, and in men who are altogether naturally minded heavenly things are relegated to an outside position round the natural things which are within. This is why a merely natural man can talk and preach about heavenly things, and even seem to act in accordance with them, although in his heart he denies them; the latter he does when he is alone, but the former when he is in company. But on this subject more will be said below.

262. By virtue of this inherent reaction the natural mind or man, when he loves himself and the world above all things,

acts against the spiritual mind or man. Then he feels delight in all kinds of evil, such as adultery, fraud, revenge, blasphemy, and other evils; and then also he believes nature to be the creator of the universe, and uses his reason in support of all these things; and then he either perverts, suffocates, or repels the goods and truths of heaven and the church, and at length either shuns them, turns his back upon them, or hates them. This he does in spirit, and also in the body so far as he dares to disclose his real opinions without fearing the loss of honour or gain consequent on a loss of reputation. Such a man gradually shuts up his spiritual mind more and more closely, especially when evil is confirmed by falsity. This is why evil confirmed by falsity cannot be eradicated from the mind after death, but only by repentance while a man is still living in the world.

263. Widely different is the state of the natural mind when the spiritual mind is opened; it is then brought into a state of submission to the spiritual mind, and occupies a subordinate position. For the spiritual mind acts from above or within upon the natural mind, removing whatever reacts and adjusting whatever concurs; thus the excessive reaction is gradually overcome. It is to be noted that action and reaction exist in the greatest and least things of the universe, both living and dead; the equilibrium of all things depends on this, and is destroyed when action overcomes reaction or when the contrary takes place. It is the same with the natural and spiritual minds. When the natural mind acts under the influence of the delight of its own love and the pleasure of its own thought, which in themselves are evil and false, it reacts against and expels whatever comes from the spiritual mind, shutting the door against it, and inciting action from such motives as accord with its own reaction. This causes an action and reaction of the natural mind opposed to those of the spiritual mind. The result is a closing of the spiritual mind, like the twisting up of a spiral. But if the spiritual mind is opened, the action and reaction of the natural mind are reversed; for then the spiritual mind acts from above or from within, and also from below or from without by means of those things in the natural mind which are compliant with it, and reverses the spiral motion characteristic of the action and reaction of the natural mind; for this mind is from birth antagonistic to everything pertaining

to the spiritual mind, a quality which it receives by heredity, as is well known. Such is the change of state called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral turning or revolving downwards, but after reformation to a spiral turning or revolving upwards; this is why a man before reformation looks downwards to hell, but after reformation upwards to heaven.

264. THE ORIGIN OF EVIL IS IN THE ABUSE OF LIBERTY AND RATIONALITY WHICH ARE THE ESSENTIALLY HUMAN FACULTIES. Rationality is the power of understanding what is true and thence what is false, and what is good, and thence what is evil; and liberty is the power of freely thinking, willing, and acting accordingly. From what precedes it is clear and from what follows it will be still clearer, that every man possesses these two faculties by creation, and consequently, by birth; that they are from the Lord in him, and that he is never deprived of them, and that they cause it to seem that man thinks, speaks, wills, and acts by a power originating in himself; that the Lord dwells with every man in these faculties; that in consequence of that union he lives to eternity; that by means of these faculties and these alone he can be reformed and regenerated; and also that by them man is distinguished from the beasts.

265. That the origin of evil lies in the abuse of these faculties will now be shown in the following series.

I. A wicked man enjoys these two faculties as well as a good man.

II. A wicked man abuses them to confirm evil and falsity, while a good man uses them to confirm good and truth.

III. The evil and falsity which a man has confirmed remain in him and are incorporated in his love and thus in his life.

IV. Everything which has been incorporated in a man's love and life is transmitted by heredity to his offspring.

V. All evil whether hereditary or acquired resides in the natural mind.

266. I. *A wicked man enjoys these two faculties as well as a good man.* It was shown in a former article that the natural mind as regards the understanding can be raised up even to the light enjoyed by the angels of the third heaven, and thus

see truths, acknowledge them, and speak them. As the natural mind is capable of being thus elevated, a wicked man evidently enjoys the faculty of rationality as well as a good man; and can therefore think and speak truths. Moreover, that he can also will and act accordingly, although he does not choose to do so, is taught both by reason and experience.

As regards reason: who is not able to will and act in accordance with his thought? If he does not will and practise truths, it is because he has no inclination to do so. His power to will and act is the liberty given to every man by the Lord; but his unwillingness to do that which is good when he is able, comes from the love of evil which prevents him; yet he can resist this love, and many do resist it. This has been sometimes corroborated by experience in the spiritual world. I have sometimes listened to evil spirits who inwardly were devils, and who in the world rejected the truths of heaven and the church: so long as the love of knowledge, which is common to all from childhood, was excited by the glory that surrounds every love like the splendour of fire, they perceived the arcana of angelic wisdom as well as the good spirits who inwardly were angels. These diabolical spirits even acknowledged that they were able to will and practise truths, but that they would not. When told that they would will truths also if they only shunned evils as sins, they said that they could also do this, but that they did not choose to. This showed that the wicked equally with the good enjoy the faculty of liberty. Let each examine himself and he will see that it is so. The reason why all men have this power is that the Lord, from whom it comes, gives it to them continually; for as was said above, the Lord dwells with every man in these two faculties, and therefore in his ability to will. With regard to the faculty of understanding, or rationality, it is not operative in any one until his natural mind matures; in the meantime it is like the seed of unripe fruit, which cannot germinate in the ground and grow into a shrub; nor does rationality exist in those mentioned above (no. 259).

267. II. *A wicked man abuses these faculties to confirm evil and falsity, but a good man uses them to confirm good and truth.* From his voluntary and intellectual faculties or his will and understanding, man has the power of confirming whatever he pleases; for the natural man can raise his understanding into higher light to any extent he desires, but one who is in evil

and thence in falsity seldom raises it above the upper region of his natural mind to that of the spiritual mind. The reason is that he delights in the love of his natural mind, and if he raises his understanding above this he loses that delight. If the understanding is raised still higher, and sees truths which are opposed to the delights of his life, or to the principles of his own understanding, then he either falsifies them, or passes them by and leaves them in contempt, or he retains them in the memory to serve the purposes of his ruling love or the pride of his own understanding. That the natural man can confirm anything he likes, is very plain from the large number of heresies in the Christian world, each of which is confirmed by its adherents. Who does not know that evil and falsity of every kind can be confirmed? It is possible to maintain, and the wicked do in their hearts maintain, that there is no God, but that nature is everything and has created herself; that religion is only a means of keeping simple minds in subjection; that human prudence does everything and divine Providence nothing except sustain the universe in the order established by creation; also that murder, adultery, theft, fraud, and revenge are allowable, as Machiavelli and his followers maintained. The natural man can confirm these and many similar beliefs, and fill books with the proofs; and when they are confirmed these falsities are seen in their own deceptive light, and truths are involved in such obscurity as to seem like phantoms of the night. In a word, take the greatest falsity and express it as a proposition, and tell a clever person to prove it, and he will do so to the utter extinction of the light of truth; but set aside his proofs, begin again and view the same proposition in the light of your reason, and you will see the falsity in all its deformity. All this shows that a man can abuse the two faculties given him by the Lord, by confirming evils and falsities of every kind. No beast can do this, because it does not possess these faculties. This is why a beast, unlike a man, is introduced fully into the order proper to its life and into all the knowledge adapted to the needs of its natural love.

268. III. *The evil and falsity which a man has confirmed in himself remain in him and are incorporated in his love and thus in his life.* The confirmation of evil and falsity is nothing but the removal of good and truth and, if the process be continued, it becomes their rejection, for evil and falsity remove and

reject good and truth. This is why the confirmation of evil and falsity shuts out heaven; for all good and truth flows from the Lord through heaven, and when heaven is shut out the man is in hell and associated there with those in whom a similar evil and falsity reign; his escape thence is afterwards impossible. I have been allowed to speak with some who ages ago had confirmed themselves in the false beliefs of their religion, and I saw that they still adhered to them just as they did in the world. This was because everything in which a man persists becomes incorporated in his love and life; for it is incorporated in his will and understanding, and these constitute the life of every one; and when it becomes a part of his life, it affects his whole mind and body. Evidently then a man who has confirmed himself in evil and falsity is evil and false from head to foot, and then by no inversion or reversal of his state can he be brought back to an opposite state or be liberated from hell. The contents of this article show once more where the origin of evil lies.

269. IV. *Everything which has been incorporated in a man's love and life is transmitted by heredity to his offspring.* It is well known that man is born in evil, and that he get this evil by inheritance from his parents; some indeed believe that he derives it, not from his parents, but through them from Adam, but this is a mistake. He gets his soul from his father, and the body with which it is clothed from his mother. The father's seed is the first receptacle of life, but such a receptacle as it was in the father, for it is, in the form of his love, and a man's love is of the same nature in its largest and smallest components; moreover there is in the seed an effort to produce the human form, and this it gradually assumes. It follows that the evils which are called hereditary are transmitted through a succession of ancestors, that is, through fathers, grandfathers, and great-grandfathers to their posterity. Experience also teaches this, for as regards the character, there is a likeness in races to their first founder, and a greater likeness between the members of a family, and a still greater likeness between those of the same household; and so strong is this likeness that one generation resembles another not only in disposition, but also in face. But the manner in which parents transmit by heredity the love of evil to their offspring will be explained below where the correspondence of the mind, or of the will and

understanding, with the body and its members and organs is treated of at large. These few facts are mentioned here to show that evils are derived from a succession of forefathers, and that they increase by the accumulated evils of one after another, until man by birth is nothing but evil; and the malignity of the evil increases in proportion as the spiritual mind is excluded; for the natural mind is thus shut off from its influence, and this cannot be remedied in the descendants unless they shun evils as sins, in the power of the Lord. Only in this way can the spiritual mind be opened and the natural mind be reduced to a corresponding form.

270. V. *All evil and the falsity arising from it, whether hereditary or acquired, reside in the natural mind.* Evils and their attendant falsities reside in the natural mind because that mind is itself a world in a certain form or similitude; but the spiritual mind is a heaven in form or similitude, and in heaven evil can find no home: this is why the spiritual mind is closed at birth, but is capable of being opened afterwards. A man's natural mind derives its form partly from substances of the natural world, but his spiritual mind only from those of the spiritual world; his spiritual mind is preserved in its integrity by the Lord, that he may be able to become a man; for he is born an animal but becomes a man. The natural mind with all its contents is bent round from right to left, whereas the spiritual mind has a similar tendency from left to right. Thus these minds tend in a contrary direction—an indication that evil resides in the natural mind, and that its nature is to oppose the spiritual mind. Moreover the tendency from right to left is downwards, thus towards hell; whereas the tendency from left to right is upwards, thus towards heaven.

271. EVIL AND FALSITY ARE UTTERLY OPPOSED TO GOOD AND TRUTH, BECAUSE EVIL AND FALSITY ARE DIABOLICAL AND INFERNAL, AND GOOD AND TRUTH ARE DIVINE AND HEAVENLY. Every one acknowledges, as soon as he hears the statement made, that evil and good are opposites, likewise the falsity which originates in evil and the truth which originates in good; those however who are in evil have the feeling, and therefore think, that evil is good, for evil delights their senses, especially those of sight and hearing, and therefore also delights their thoughts and perceptions; and so

though they acknowledge that evil and good are opposites, yet when they are immersed in evil, its delight causes them to say that evil is good and good evil. Take an example. When by an abuse of his liberty a man thinks and does evil, he calls this freedom; and the opposite, namely, thinking and doing good which is really good, seems to him to be bondage; yet the latter is freedom and the former bondage. He who loves adultery considers that it is freedom to be able to commit adultery, but bondage to be restrained, for lasciviousness is delightful to him, but chastity is irksome. He who loves to rule others from a selfish motive feels therein a delight exceeding all other joys; he therefore calls everything good which accords with his desires, and everything evil which does not; and so it is with every other evil. And therefore although every one acknowledges that evil and good are opposites, still those who are in evil entertain a wrong idea on this subject, and only those who are in good think rightly about it. No one while he is in evil is able to see good, but he who is in good can see evil; for evil, so to speak, is in a cave down below, but good is above upon a mountain.

272. As many do not know what the nature of evil is, and that it is altogether antagonistic to good, and yet it is important that this should be known, the subject shall be explained in the following order:—

I. The natural mind, when it is full of evils and their allied falsities, is a form and similitude of hell.

II. The natural mind, which is a form and similitude of hell, has three degrees of descent.

III. The three degrees of the natural mind which is a form and similitude of hell, are opposed to the three degrees of the spiritual mind which is a form and similitude of heaven.

IV. The natural mind which is a hell is utterly opposed to the spiritual mind which is a heaven.

273. I. *The natural mind, when it is full of evils and their allied falsities, is a form and similitude of hell.* It is not possible to describe the substantial form of man's natural mind, how it is interwoven from the substances of both worlds and lodged primarily in the brain. A general idea of that form will be given presently when the correspondence of the mind and body are dealt with. Here we shall briefly explain how perceptions, thoughts, intentions, and determi-

nations in all their details are the result of the states and changes of its form; for as regards these, the natural mind, being full of evil and derivative falsity, is a form and image of hell. This form pre-supposes a substantial subject, for otherwise there could be no changes of state, just as sight is impossible without an eye and hearing without an ear. Now the form, or similitude, which causes the natural mind to resemble hell is of such a nature that the ruling love, with the attendant lusts which constitute its general state, is like the Devil in hell, and the false ideas thence arising are like the infernal crew; nothing else is meant in the Word by the Devil and all his crew. And the case is similar; for in hell the selfish love of domineering over others is the ruling passion, and this is called the devil in the Word; and a love for what is false, and thoughts arising from that love, are called his crew. It is the same in all the communities of hell, except that they differ as do the various species of one genus. The natural mind when it is full of evils and falsities is in a similar form; and so a natural man of this character comes after death into association with that community in hell which is of a like nature with himself, and then he acts altogether as one with it; for he then acts according to his own form, which is that of the states of his mind. There is also another love, called Satan, subordinated to the former love called the Devil; this is the love of possessing the goods of others by every wicked contrivance, and cunning villainies and devices are its attendant crew. All the inhabitants of this hell are called satans, and those of the former hell devils; and they do not repudiate these designations, unless they are acting deceitfully. This is why the hells in the aggregate are called the Devil and Satan. The reason why the two hells are generically distinct according to those two kinds of infernal love, is that all the heavens are distinguished into two kingdoms, the celestial and the spiritual, according to two kinds of heavenly love; and the diabolical hell corresponds, in an opposite sense, to the celestial kingdom, and the satanic hell corresponds, in the same sense, to the spiritual kingdom. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on *Heaven and Hell* (nos. 20-28). The natural mind is in the form of hell because all spiritual forms are alike in their greatest and least components. This is why every

angel is a heaven in miniature, as is also shown in the work on *Heaven and Hell* (nos. 51-58). And this is also why every man or spirit who is a devil or satan, is a hell in miniature.

274. II. *The natural mind which is a form or similitude of hell has three degrees of descent.* That in the greatest and least of all things there are degrees of two kinds, namely, of ascent and extension, may be seen above (nos. 222-229); this then must be the case with the greatest and least things of the natural mind. The degrees here spoken of are degrees of ascent. The natural mind, by virtue of its two faculties of rationality and liberty, can ascend or descend through three degrees; it ascends by means of good and truth, and it descends by means of evil and falsity; when it is ascending, the lower degrees which tend towards hell are shut; but when it is descending the higher degrees which tend towards heaven are shut; and this takes place because they react against one another. These three degrees, higher and lower, are neither open nor shut in man's early infancy, for he then knows nothing either of good and truth or of evil and falsity; but as he commits himself to one or the other, the degrees are opened and closed in one or the other direction. When they are opened towards hell, the ruling love of the will takes the highest or inmost place, the false thoughts of the understanding derived from that love take the second or middle place, and the determinations of the love through the thought, or of the will through the understanding, take the lowest place. Indeed, it is the same as with the degrees of ascent treated of above, for they form a series of end, cause, and effect, or of first, middle, and ultimate ends. The descent of these degrees is towards the body, and so as they descend they gradually become more gross, and thus material and corporeal. If truths from the Word are admitted by the second degree for its formation, they are falsified by the love of evil in the first degree, and become its servants and slaves. It may be seen from this what is the character of the truths of the Church derived from the Word which are possessed by those who are in the love of evil, and whose natural mind is in the form of hell: they are profaned, because they are made to serve the devil as means; for the Devil is the same as the love of evil reigning in the natural mind as in a hell.

275. III. *The three degrees of the natural mind which is a*

form and similitude of hell, are opposed to the three degrees of the spiritual mind which is a form and similitude of heaven. That there are three degrees of the mind, the natural, spiritual, and celestial, and that the human mind consisting of these degrees looks towards heaven and is directed towards it, was shown above. Evidently, therefore, when the natural mind looks downwards and is organically directed towards hell, it consists in like manner of three degrees, and each degree is opposed to a degree of the heavenly mind. This was made very plain to me by my experience in the spiritual world, where I observed that there are three heavens, distinct from one another according to three degrees of ascent; that there are three hells also distinct according to three degrees of ascent or rather descent; that the hells are in every detail opposed to the heavens; and that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind which is in the form of hell, for all spiritual forms are alike in their greatest and least component parts. The reason why the heavens and the hells are so opposed is that their loves are contrary. Love to the Lord and love to the neighbour thence derived, constitute the inmost degree of heaven, but the love of self and the love of the world constitute the inmost degree of hell. Wisdom and intelligence proceeding from their own loves constitute the middle degree of heaven, and folly and insanity proceeding from their own loves, but assuming the appearance of wisdom and intelligence, constitute the middle degree of hell. Moreover the determinations of the two heavenly degrees which are either laid up in the memory as knowledge or expressed as bodily action, constitute the ultimate degree of heaven; and the determination of the two infernal degrees, either as knowledge or as action, constitute the outermost degree of hell. The following experience will show how the good and truth of heaven are converted in hell into their opposite evil and falsity. I heard that a certain divine truth flowed down from heaven into hell, and that as it descended through the various degrees it was converted into falsity, and in the lowest hell into its very opposite. From this it was plain that the degrees of hell are in opposition to all the good and truth of heaven, and that these are converted into evil and falsity by descending into perverted forms. It is well known that whatever

flows in is variously perceived and felt according to the state of the recipient forms. This conversion into the opposite was also made evident to me by the following experience. I was allowed to see the position of hell relatively to that of heaven, and I noticed that its inhabitants appeared with their heads downwards and their feet upwards; but I was told that they appear to themselves to be standing upright, as is the case with men at the antipodes. These experiences show that the three degrees of the natural mind, which is in the form and similitude of hell, are opposite to the three degrees of the spiritual mind which is in the form and similitude of heaven.

276. IV. *The natural mind which is a hell, is utterly opposed to the spiritual mind which is a heaven.* When loves are opposite there is a consequent opposition in all perception; for out of the love which constitutes the very life of man all other things flow as streams do from their source. In the natural mind whatever emanates from its ruling love is in the centre, and all other things are separated and relegated to the sides. If these are truths of the Church drawn from the Word, they are sent farther and farther away from the centre, until at last they are expelled beyond the borders; and then the man, or his natural mind, perceives evil as good and falsity as truth, and conversely. He consequently believes that villainy is wisdom, that insanity is intelligence, that cunning is prudence, and that wicked devices are strokes of genius, and then he sets at nought the divine and heavenly things of the Church and of worship, and considers bodily and worldly things to be of the greatest value. Thus he inverts the state of his life, so that he tramples upon what should adorn his head and makes a crown for his head of what should be trodden under foot. And so from being alive he becomes dead, for he is called living whose mind is a heaven, and he dead whose mind is a hell.

277. THE WHOLE CONTENTS OF THE THREE DEGREES OF THE NATURAL MIND ARE EXPRESSED IN WORKS OR BODILY ACTIONS. The knowledge of degrees given in this Part discloses this arcanum, that all things belonging to a man's mind, that is to his will and understanding, are comprised in his actions, much as things visible and invisible are contained in seeds, fruits, or eggs. So far as outward appearance is concerned,

actions or works appear not unlike these, but inwardly they involve things innumerable, for they are the product of all the forces of the motor fibres of the whole body and of all the mental activities which excite and direct those forces, these being of three degrees, as was shown above. And as actions thus express all the activities of the mind, so also do they all those of the will, that is, all the affections of a man's love which constitute the first degree, and all those of the understanding, or all the thoughts arising out of his perceptive capacity which constitute the second degree, and all the contents of his memory, or the ideas adapted to expression by speech taken from the memory, which constitute the third degree. The result of all these prior things being concentrated upon action is the work, which does not indeed outwardly reveal them, but yet actually contains them within. That the ultimate embraces, contains, and supports prior things may be seen above (nos. 209-216); and that the degrees of ascent attain their full development in the ultimate (nos. 217-221).

278. Every ultimate is enveloped in a covering which keeps it distinct from its prior constituents, and this is why bodily actions appear outwardly to be simple and uniform, just as do seeds, fruits, eggs, and the kernels of nuts and almonds, and yet they contain within them all the prior things of which they are the product. Each degree is enclosed in a covering and is thus divided from the other degrees, and so the elements of the first degree are not revealed in the second degree, nor those of the second in the third. For example, the love of the will, or the first degree of the mind, is not revealed in the wisdom of the understanding or the second degree, except as a certain delight in thinking about a given subject; nor is it revealed in the knowledge contained in the memory, or the third degree, except as a certain pleasure felt in possessing knowledge on any subject, and in talking about it. It follows that a work or act of the body involves all these prior things although outwardly it appears as one simple thing.

279. This is proved by the following fact. The angels who are associated with a man perceive every one of the things in his mind which produce his acts; the spiritual angels perceive everything in his understanding, and the celestial angels everything in his will. This sounds like

a paradox, but it is true. It should be noted that those things in the mind which relate to a proposed or present act are in the midst, and the rest grouped around them according to their nearer or more remote connection with it. The angels say that a man's character is revealed in every one of his deeds, each being a different likeness of his love as expressed in his affections and thence in his thoughts. In a word, to the angels every act or deed of a spiritual man seems like a fruit which is pleasing to the palate, delightful to the eye, and good for the health. That the angels have such a perception of the actions and deeds of men may also be seen above (no. 220).

280. It is the same with a man's speech. The angels perceive a man's love from the tone of his voice, his wisdom from the articulation of the sound, and his knowledge from the meaning of the words; they say moreover that these three things are contained in every word, because a word is something complete in itself, involving sound, articulation, and meaning. Angels of the third heaven have told me that they perceive the general state of a man's mind, and some particular states too, from every word of every sentence he utters. That in every single expression of the Word there is something spiritual derived from divine Wisdom, and something celestial derived from divine Love, and that the angels perceive these things when the Word is devoutly read by man, has been fully proved in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*.

281. The conclusion is that the deeds of a man whose natural mind descends through three degrees into hell, contain all his evils and their attendant falsities, and that the deeds of a man whose natural mind ascends into heaven, contain all his goods and truths; and that the angels perceive both the former and the latter from his very words and actions. This is why the Word declares that a man shall be judged according to his deeds and shall render an account of his works.

PART IV

282. THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS THEREIN FROM HIMSELF, AND NOT FROM NOTHING. It is known all over the world and inwardly acknowledged by every wise man that there is one God who is the Creator of the universe; and it is known from the Word that God the Creator of the universe is called Jehovah from BEING, because He alone *is*. That the Lord from eternity is Jehovah is shown by many quotations from the Word in *The Doctrine of the New Jerusalem concerning the Lord*. Jehovah is called the Lord from eternity, because He assumed a human nature in order that He might save men from hell; and then He commanded His disciples to call Him Lord, and therefore in the New Testament He is called the Lord; as is evident from the following passages: "Thou shalt love *Jehovah thy God* with all thy heart and with all thy soul" (Deut. vi. 5); and in the New Testament, "Thou shalt love *the Lord thy God* with all thy heart and with all thy soul" (Matt. xxii. 37); and from many other passages cited from the Old Testament by the Evangelists.

283. Every one of enlightened judgment sees that the universe was not created out of nothing, because it is impossible to make anything out of nothing; for nothing is nothing, and to suppose anything to be made out of nothing is absurd and therefore contrary to the light of truth, which comes from the divine Wisdom; and whatever is inconsistent with the divine Wisdom is also inconsistent with the divine Omnipotence. Every one of enlightened judgment also sees that all things were created out of self-existent substance, the very BEING out of which all things that exist come forth: and as God is the only self-existent Substance, and thus is essential BEING, it is plain that this is the source of all things that exist. Many have seen this because it is consistent with reason; but they have not dared to confirm it, fearing to be led to suppose that the created universe is God, because it exists from Him, or that nature is self-

existent, and thus that what is called God is only nature in her inmost recesses. Hence it is, that although many have seen that all things must exist from God and His BEING, yet they have not dared to advance beyond this first idea, lest they should entangle the understanding in a so-called Gordian knot, from which they might afterwards be unable to extricate it, the cause of this difficulty being that they thought of God and His creation of the universe in terms of time and space which are attributes of nature, and from nature no one can obtain a just conception of God and creation; but every one whose understanding is inwardly enlightened can form a conception of nature and of its creation by God, because He is not in time and space. That the Divine is not in space, may be seen above (nos. 7-10); that the Divine fills all space apart from space (nos. 69-72); and that the Divine is in all time apart from time (nos. 72-76). In what follows it will be seen that although God created the universe and all things therein out of Himself, yet there is nothing in the created universe which is God; and other considerations will be adduced which will place this matter in its proper light.

284. The First Part of this Work treated of God, and showed that He is divine Love and Wisdom, that He is Life, and that He is Substance and Form which are the very and the one only BEING. The Second Part treated of the spiritual sun and its world and of the natural sun and its world, and showed that the universe with all therein was created by God by means of both suns. The Third Part treated of the degrees which are involved in every single created thing. This Fourth Part will deal with the creation of the universe by God. These and the former subjects are treated of because the angels have lamented before the Lord that when they looked into the world they saw nothing but darkness, and found among men no knowledge of God, of heaven or of the creation of nature, and no knowledge whatever which might serve as the basis of their angelic wisdom.

285. THE LORD FROM ETERNITY, OR JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THEREIN UNLESS HE WERE A MAN. Those who have a merely natural conception derived from the bodily senses concerning God as a Man, cannot possibly understand how He as a Man

could create the universe and all things therein; for they say to themselves, How could God as a Man travel through the universe from place to place and so create it? Or how could He speak a word from His abode, and creation result from what He said? When God is spoken of as a Man, such ideas occur to those who think of God-Man as they do of a man in the world, and whose thoughts of God are taken from nature and its properties of time and space. But those who think of God-Man not as of a man in the world, nor as limited by natural space and time, clearly perceive that the universe could not have been created unless God were a Man. Think according to the angelic idea of God as a Man, and put aside as far as possible the idea of space, and your thought will approach the truth. Some of the learned also perceive that spirits and angels are not in space, because they think of everything spiritual as devoid of space; just as thought, although it is in a man, yet enables him to be present as it were in any place however distant. The same is true of spirits and angels, who are men even as to their bodies. They appear in the place where their thought is, because space and distance in the spiritual world are appearances, and correspond exactly with their thought derived from their affections.

From this it may be seen that God, who appears far above the spiritual world as a sun, and to whom there can be no appearance of space, is not to be thought of in terms of space. And then it can be understood that He created the universe, not out of nothing but out of Himself; also that His Human Body must not be thought of as great or small or of any particular stature, because this also would imply space; and consequently that He is the same in the first things and the last, in the greatest things and the least; and moreover, that His Humanity is the inmost in every created thing, but apart from space. That the Divine is the same in the greatest and least things may be seen above (nos. 77-82); and that the Divine fills all space apart from space (nos. 69-72). And because the Divine is not in space, it is not continuous like the inmost parts of nature.

286. Any intelligent person may very clearly understand that God could not create the universe and all things therein unless He were a Man, for he cannot deny that in God there are Love and Wisdom, Mercy and Clemency, and therefore

absolute Goodness and Truth, all these things being derived from Him. And as he cannot deny these things, neither can he deny that God is a Man; for not one of them is possible apart from man; man is their subject, and to separate them from their subject is to say that they do not exist. Think of wisdom apart from a man. Is it anything? Can you conceive it as a kind of ether or flame? You cannot do so, unless perchance you think of it as being in these; and then it must be in such a form as man has and in the whole of that form—nothing can be wanting if wisdom is to dwell in it. In a word, the form of wisdom is man; and as man is a form of wisdom, he is also a form of love, mercy, clemency, good, and truth, because these make one with wisdom. That love and wisdom cannot exist except in a form may be seen above (nos. 40-43).

287. The angels of heaven are a proof that love and wisdom form a man, for they are men whose beauty is in proportion to the love and wisdom they receive from the Lord. The same truth is evident from what is said of Adam in the Word, that “he was created in the likeness and image of God” (Gen. i. 26), because in the form of love and wisdom. Every man on earth is born in the human form as regards his body. The reason is that his spirit or soul is a man, and it is a man because it is capable of receiving love and wisdom from the Lord. And so far as the spirit or soul of man receives these, he becomes a man after the death of the material body with which he is clothed; and so far as he does not receive them he becomes a deformed being whose only resemblance to man is due to this faculty of reception.

288. Inasmuch as God is a Man, the universal angelic heaven in the aggregate is, as it were, one man, and it is distinguished into regions and provinces according to the members, viscera, and organs in man. Thus there are societies of heaven which constitute the province of everything in the brain, in the organs of the head, and in the viscera of the body; these regions are distinct one from another, just as those organs are in man, and the angels know in what part of this human form they are situated. The universal heaven is in this form because God is a Man, and God is heaven because the angels who constitute heaven are recipients of love and wisdom from the Lord and therefore are in His image. That heaven is in a complete human form is shown in the *Arcana Cœlestia* at the end of several chapters.

289. This shows how vain are the ideas of those who do not think of God as a Man, nor of the Divine attributes as being in God as a Man; because apart from man they are mere abstractions. That God is very Man, from whom every one is a man according to his reception of love and wisdom, may be seen above (nos. 11-13). This truth is again insisted upon here to make clear what follows, namely, that the creation of the universe by God is due to the fact that He is a Man.

290. THE LORD FROM ETERNITY OR JEHOVAH PRODUCED OUT OF HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND OUT OF IT CREATED THE UNIVERSE AND ALL THINGS THEREIN. The sun of the spiritual world is treated of in Part II. of this work, and the following propositions are there proved. The divine Love and Wisdom are seen in the spiritual world as a sun (nos. 83-88). Spiritual heat and light proceed from that sun (nos. 89-92). That sun is not God, but an Emanation of the divine Love and Wisdom of God-Man; so also is the heat and light of that sun (nos. 93-98). The sun of the spiritual world is in a middle altitude, and appears to be distant from the angels as the sun of the natural world is from men (nos. 103-107). In the spiritual world the east is where the Lord appears as the sun, and the other quarters are determined accordingly (nos. 119-128). The angels always face the Lord as the sun (nos. 129-139). The Lord created the universe and all things therein by means of the sun which is the first emanation from the divine Love and Wisdom (nos. 151-156). The sun of the natural world is pure fire, and nature, which originated from that sun, is therefore dead; and the sun of the natural world was created that the work of creation might be separate and complete (nos. 157-162). Without two suns, the one living and the other dead, there could be no creation (nos. 163-166).

291. Among the other statements contained in Part II. will be found this, that the spiritual sun is not the Lord, but an emanation from His divine Love and Wisdom. It is called an emanation because it was produced from the divine Love and Wisdom, which are essential Substance and Form, and through it the Divine goes forth. But as it is the nature of human reason not to be convinced of any fact unless it sees its cause, and how it has come about, a few words shall now be said to explain how the sun of the spiritual world,

which is not the Lord but an emanation from Him, was produced. I have spoken much with the angels on this subject. They say that they understand it clearly in their spiritual light, but that it is difficult for them to place it before man in his natural light, because there is such a difference between these two kinds of light and the two kinds of thought proper to them. They say, however, that the emanation of the spiritual sun is like the sphere of affection and derivative thought which surrounds each angel, whereby his presence is made known to others far and near; that this encompassing sphere is not the angel himself, but is composed of substances which continually stream forth from his whole body and every part of it and remain around it; also that these substances adjacent to his body, being continually acted upon by the two sources of his vital activity, his heart and lungs, excite the atmospheres to their own activity, and by this means cause his presence, as it were, to be perceived by others; thus the sphere of affection and thought which continually goes forth from him, is not a separate sphere although it is so called, for the affections are merely states of the mental forms within him. They say, moreover, that such a sphere exists around every angel because there is one around the Lord, and that the sphere around the Lord emanates in like manner from Him, and that that sphere is their sun or the sun of the spiritual world.

292. I have very often perceived that there is such a sphere around each angel and spirit, and also a general sphere around a numerous community, and that this assumed various appearances. In heaven it sometimes looked like transparent flame; in hell like dense fire; sometimes in heaven like a transparent white cloud, and in hell like a thick black thundercloud. I have also perceived these spheres as odours and stench of various kinds. I have been convinced by these experiences that a sphere, consisting of substances set free and separated from the body, surrounds every one in heaven and every one in hell.

293. I have also perceived that a sphere emanates not only from angels and spirits but also from everything which is seen in the spiritual world, from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even from earths and their particles; from this it was evident that it is universally true both of living and dead

things, that each breathes forth, and so surrounds itself with, substances of a similar nature to itself. Many learned men know from experience that this is also true in the natural world; they know, for example, that a stream of effluvia is continually flowing forth from every man, animal, tree, fruit, shrub, flower, and even from every metal and stone. The natural world derives this from the spiritual world, and the spiritual world from the Divine.

294. Since the constituents of the sun of the spiritual world are not the Lord, although they emanate from Him, they do not live of themselves, being devoid of inherent life, just as what flows forth from angels and men and makes spheres around them, is not the angel or man, but is derived from them and is devoid of their life; it is identified with the angel or man to this extent only, that it perfectly accords with their nature, being derived from the forms of their bodies which determine the mode in which they receive life. This is an arcanum which the angels with their spiritual ideas are able to see in thought and express in words; but men with their natural ideas cannot do so, because a thousand spiritual ideas make up one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into a thousand. The reason is that these ideas differ according to degrees of ascent, the nature of which was explained in the Third Part.

295. This difference between the thoughts of angels and men was proved to me by the following experience. The angels were told to think spiritually on some subject and afterwards to tell me what they had thought. But when they wished to tell it to me they were unable to do so, and confessed their inability. It was the same with their spiritual speech and spiritual writing; there was not one word of spiritual speech that resembled a word of natural speech, nor anything of spiritual writing similar to natural writing, except the letters, each of which contained a complete idea. Strange to say, they told me that they seemed to themselves to be thinking, speaking, and writing in their spiritual state just as a man does in a natural state, although the two states are entirely different. It was plain from this that natural and spiritual things differ according to degrees of ascent, and that they communicate with each other only by correspondences.

296. THERE ARE THREE THINGS IN THE LORD WHICH ARE THE LORD, DIVINE LOVE, DIVINE WISDOM, AND DIVINE USE; AND THESE THREE APPEAR OUTSIDE THE SUN OF THE SPIRITUAL WORLD, DIVINE LOVE AS HEAT, DIVINE WISDOM AS LIGHT, AND DIVINE USE AS THE ATMOSPHERE WHICH CONTAINS THEM. That heat and light proceed from the sun of the spiritual world, the heat from the divine Love of the Lord, and the light from His divine Wisdom, may be seen above (nos. 89-92, 99-102, 146-150). It remains to show that the third thing proceeding from that sun is an atmosphere which contains the heat and light, and that this proceeds from the divine attribute of the Lord which is called Use.

297. Any one whose mind is at all enlightened can see that love has use for its end and strives to accomplish it, and that it produces use by means of wisdom; for love of itself cannot produce any use except by means of wisdom. What indeed is love unless there be something that is loved? This is use; and because use is what is loved, and it is produced by means of wisdom, it follows that use contains both wisdom and love. That these three, love, wisdom, and use, follow in order according to the degrees of ascent, and that the last degree embraces, contains, and supports the prior degrees, was shown in nos. 209-216, and elsewhere. It is therefore evident that those three, divine Love, divine Wisdom, and divine Use, are in the Lord, and that in essence they are the Lord.

298. That man, as regards both his mind and body, is a form of all uses, and that all the uses in the created universe correspond to those uses in him, will be amply shown in what follows. It is only mentioned here to make known that God as a Man is the very form of all uses, and the source of all uses in the created universe; and thus that the created universe viewed as to uses is His image. All things are called uses which proceed in the order of creation from God-Man, that is, from the Lord; nothing which comes from the selfhood of man can be called a use, for this selfhood is hell, and whatever proceeds thence is contrary to order.

299. Now because these three, love, wisdom, and use, are in the Lord and are the Lord, and because the Lord is everywhere, for He is omnipresent, and because the Lord cannot make Himself present to any angel or man as He is in Himself and as He is in His own sun, He therefore manifests His

presence by such things as can be received by them, and He does this as to love by means of heat, as to wisdom by means of light, and as to use by means of an atmosphere. The Lord manifests Himself as to use by means of an atmosphere because this contains heat and light, as use contains love and wisdom. For the light and heat which proceed from the divine Sun cannot do so through nothing, or a vacuum, but must do so through something which can contain them and thus be subjected to their influence; and this containing medium is the atmosphere which surrounds the sun, receives it in its bosom and transmits it to heaven where the angels are, and thence to the world where men are, and thus constitutes the universal presence of the Lord.

300. That there are atmospheres in the spiritual world just as there are in the natural world was shown above (nos. 173-183); and it was there stated that the atmospheres of the spiritual world are spiritual and those of the natural world natural. Now from the origin of the spiritual atmosphere which closely surrounds the spiritual sun, it is evident that everything belonging to it is of essentially the same nature as that sun. The angels, whose ideas are spiritual and dissociated from space, prove this as follows: there is one only substance from which all things exist, and that substance is the sun of the spiritual world; and because the Divine is not in space and is the same in the greatest and least things, this is also true of that sun which is the first emanation from God-Man; and further, that the one only substance which is the Sun, proceeding by means of atmospheres according to continuous degrees or those of extension, and at the same time according to discrete degrees or those of ascent, causes the variety of all things in the created universe. The angels said that these things cannot be understood unless all idea of space be set aside; for otherwise appearances must necessarily give rise to fallacies. Yet these fallacies cannot arise so long as the belief is held that God is BEING itself, from which all things exist.

301. Moreover angelic ideas, which are dissociated from space, make it very clear that nothing in the created universe is living except God-Man alone, that is, the Lord; and that nothing moves except by life imparted by Him; and that nothing exists except from Him by means of the sun; so that it is true that in God we live, move, and have our being.

302. THE ATMOSPHERES, OF WHICH THERE ARE THREE IN BOTH THE SPIRITUAL AND THE NATURAL WORLDS, TERMINATE IN THE MATERIAL SUBSTANCES OF THE EARTH. That there are three atmospheres in each world, the spiritual and the natural, which are distinct from one another according to degrees of ascent, and whose potency decreases in their downward progress according to degrees of extension, was shown in the Third Part (nos. 173-176). And as the atmospheres thus decrease as they descend, it follows that they become more and more compressed and inert, and at last so compressed and inert that they are no longer atmospheres but substances at rest, and in the natural world those concrete substances known as matter. From this origin of material substances it follows, *firstly*, that they also are in three degrees; *secondly*, that they are held together in mutual connection by the surrounding atmospheres, and *thirdly*, that they are adapted to the production of all forms of use.

303. That material substances like those of this earth have been produced by the sun by means of its atmospheres will assuredly be believed by all who consider that there is an unbroken connection between what is primary and what is ultimate, and that nothing can possibly exist except from something prior to itself, and finally from a first cause. The first cause of all things is the sun of the spiritual world, and the Cause of that sun is God-Man or the Lord. Now as the atmospheres are the prior things by means of which that sun is present in ultimates, and as those prior things continually decrease in activity and lose their power of expansion in their progress to ultimates, it follows that when their activity ceases and they lose their power of expansion in ultimates, they become material substances like those existing on this earth; but they retain in themselves from the atmospheres whence they originated, the effort and endeavour to bring forth uses. Those who do not trace the creation of the universe and all things therein through an unbroken connection to a first Cause, cannot but construct theories which ignore causes: such theories when examined by a mind of more interior perception appear not like houses, but like heaps of rubbish.

304. This common origin of all things in the created universe confers a similar nature upon every individual object, so that each, in order that it may be terminated and so continue to

exist, proceeds from its origin to ultimates, which are in a state of comparative rest. Thus fibres in the human body proceed from their primary forms until at last they become tendons; fibres also with their vessels proceed from their primary forms until they become cartilages and bones, upon which they rest and subsist. Now because there is such a progression of the fibres and vessels in man from primaries to ultimates, there is a similar progression of their states, which are sensations, thoughts, and affections. These also pass from their origins where they are in light to their ultimates where they are in shade, or from their origins where they are in heat to their ultimates where they are no longer so. And because of this, there is a similar progression of love and all pertaining to it, and likewise of wisdom and all pertaining to it. In a word, there is a similar progression in everything in the created universe. This exemplifies what was pointed out above (nos. 222-229), that there are degrees of both kinds in the greatest and least of all created things. The reason why there are degrees of both kinds even in the minutest parts of everything, is that, according to the spiritual ideas of the angels, the spiritual sun is the sole substance out of which all things originate (no. 300).

305. IN THE MATERIAL SUBSTANCES COMPOSING EARTHS THERE IS NOTHING OF THE DIVINE ITSELF, BUT STILL THEY ARE DERIVED FROM THE DIVINE. The explanation given in the preceding article of the origin of earths shows that in their material substances there is nothing of the Divine itself, but that they are devoid of everything intrinsically Divine. For, as was said, they are the limits and terminations of the atmospheres, whose heat, light, and activity have ended in cold, darkness, and inertia. Yet they have in them something Divine derived from the substance of the spiritual sun which, as stated above (nos. 291-298), is the sphere encompassing God-Man, or the Lord. For this sphere acting by derivation through the sun and the atmospheres has produced the material substances of which earths consist.

306. Except in this way it is impossible to convey by means of words which express material ideas any conception of the origin of earths from the spiritual sun, but a fuller conception may be given by words expressive of spiritual ideas, because these ideas borrow nothing from space, and there-

fore they cannot be expressed by the words of any natural language. That spiritual thought, speech, and writing differ so entirely from natural thought, speech, and writing that they have nothing in common and communicate only by correspondence, may be seen above (no. 295). A natural and inadequate comprehension of the origin of earths must therefore suffice.

307. ALL USES, WHICH ARE THE ENDS OF CREATION, EXIST IN FORMS, AND CLOTHE THEMSELVES WITH CORRESPONDING FORMS FROM THE MATERIAL SUBSTANCES OF THE EARTH. All the things spoken of hitherto, the sun, atmospheres, and earths, are only means to ends. The ends of creation are produced from the earths by the Lord as the sun acting through the atmospheres, and these ends are called uses. In general they include everything in the vegetable and animal kingdoms, and finally, the human race, and from it the angelic heaven. These are called uses because they are recipients of the divine Love and Wisdom, and because they look to God the Creator from whom they originate and so unite Him with His great work; the result of this is that they continue to exist from Him just as they come into existence from Him. To say that they look to God the Creator from whom they come and unite Him with His great work, is to speak according to appearance. The meaning is that God the Creator causes them to look to and unite with Him, as it were, of themselves; but how this takes place will be explained in what follows. Something has already been said on this subject; for example, that the divine Love and Wisdom must necessarily abide and manifest themselves in other beings created by them (nos. 47-51); that all things in the created universe are recipients of the divine Love and Wisdom (nos. 54-60); that the uses of all created things ascend through degrees to man, and through man to God the Creator from whom they originate (nos. 65-68).

308. Who does not see clearly that uses are the ends of creation, if he considers that from God the Creator nothing but use can possibly exist, and therefore nothing else can be created? And that use, properly so called, must be for the sake of others, for even if it be for oneself it is also for the sake of others, for a use performed for the sake of self enables a man to be of use to others. Whoever considers this can

also see that a use, properly so called, cannot possibly exist from man, but only in man from Him from whom there comes into existence nothing but use, thus from the Lord.

309. But as the forms of uses are here treated of, the subject shall be set forth in a series, as follows:—

I. There is an effort in earths to produce uses in forms, or forms of uses.

II. All forms of uses bear a certain resemblance to the creation of the universe.

III. All forms of uses bear a certain resemblance to man.

IV. All forms of uses bear a certain resemblance to the Infinite and Eternal.

310. I. *There is an effort in earths to produce uses in forms, or forms of uses.* Their origin shows clearly that this effort exists in earths; for the substances and materials of which earths consist are the limits and terminations of the atmospheres which proceed as uses from the spiritual sun, as may be seen above (no. 305). And because the substances and materials of which earths consist are from that source, and these aggregates are retained in connection by the pressure of the atmospheres, it follows that they acquire from them a perpetual effort to produce forms of uses. This power of production they derive from their origin, as being the ultimates of the atmospheres, in concurrence with which they therefore act. When it is said that this effort and power reside in earths, the meaning is that they reside in the material substances of which earths are composed, whether they are in the earths or exhaled thence into the atmospheres. That the atmospheres are full of such exhalations is well known. That the material substances of earths possess this effort and power is very plain from the fact that seeds of all kinds, expanded by means of heat to their inmost core, are impregnated with the most subtle substances, which can have no other than a spiritual origin; whence they derive their power of uniting with use and so becoming fertile, and then by uniting with material substances of a natural origin they can produce the forms of uses, and afterwards put them forth as from a womb, to come at length into the light and thus germinate and grow. This effort is afterwards continued from the earth through the root to ultimates, and from the ultimates back to the primaries whence the use itself is derived. Thus uses pass into forms, and all the forms and

every detail of them are of some use, because use acts in them as a soul as they pass from their primary causes to their ultimate effects and back again from ultimate effects to primary causes. Use is said to be like a soul because its form is like a body. It follows that there is a still more inward effort, that of producing uses for the animal kingdom by means of vegetable growths; for animals of all kinds are nourished in this way. That there is also an inmost effort in these substances, that of affording use to mankind, likewise follows.

All these things flow as necessary consequences from the following facts: 1. These substances are ultimates, and in ultimates all prior things exist simultaneously in their order, as has been shown above in various places. 2. There are degrees of both kinds in the greatest and least of all things, as was shown above (nos. 222-229), and consequently in the above mentioned effort. 3. All uses are produced by the Lord from ultimates, wherefore in ultimates there must be an effort towards uses.

311. Still these are not living efforts, because they are efforts of the ultimate forces of life, in which, by virtue of the life from which they spring there is finally an endeavour to return to their origin by means which are provided. The atmospheres ultimately become such forces, by which the material substances of the earth are moulded into and maintained in forms both internal and external. Space does not permit a fuller elucidation of these statements, for the subject is a large one.

312. The first production from those earths while they were still fresh, and in their elementary condition, was that of seeds; the first effort in them could not be any other.

313. II. *All forms of uses bear a certain resemblance to creation.* Forms of uses are of three kinds, those of the mineral, the vegetable, and the animal kingdoms. The forms of the uses of the mineral kingdom cannot be described because they are invisible. The first forms are the material substances of which earths consist in their smallest particles; the second are aggregates of these and are of infinite variety; the third originate from plants fallen to dust, from the remains of animals and from continual evaporations and exhalations from these, which go to increase the earths and form their soil. These forms of the three degrees of the

mineral kingdom resemble creation in this respect, that, incited to action by the sun through the atmospheres and their heat and light, they evolve uses in forms which are the ends of creation. This likeness to creation lies concealed in their efforts, concerning which see above (no. 310).

314. In the forms of the uses of the vegetable kingdom the resemblance to creation appears in this, that from primaries they proceed to ultimates, and from the ultimates back to the primaries. Their primaries are seeds, their ultimates are stems clothed with bark, and through the bark which is the ultimate of the stems they tend to the production of seeds which, as was said, are their primaries. The stems clothed with layers of bark correspond to the globe clothed with earths, from which result the creation and formation of all uses. It is known to many that vegetable growth is effected by means of the outer and inner barks and coatings, which push through the envelopes of the roots continued around the stalks and branches into the rudiments of the fruits, and also through the fruits into the seeds. A resemblance to creation is exhibited in the forms of these uses by the progress of their formation, from their primaries to their ultimates, and from these back to their primaries, and also in this, that during the entire process the end is the production of fruits and seeds which are uses. From what has now been said it is plain that the process of the creation of the universe was from its first origin, the Lord encircled by the sun, to the ultimates which are earths, and from these through uses back to its origin, the Lord; also that uses are the ends of the whole creation.

315. Be it known that the heat, light, and atmospheres of the natural world contribute absolutely nothing to this likeness of creation, but only the heat, light, and atmospheres of the sun of the spiritual world; these bear that resemblance with them and clothe it with the forms of the uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only expand seeds, keep their shoots in a state of tension, and clothe them with materials which give them fixity. But this does not result from the power of their own sun, which in itself is destitute of all power, but from the power of the spiritual sun which perpetually impels them to these activities. The natural forces contribute absolutely nothing to this likeness of creation, for this is spiritual. But

in order that it may be manifested and perform a use in the natural world and may be fixed and permanent, it must be materialised, that is, clothed with the material substances of which that world is composed.

316. In the forms of the uses of the animal kingdom there is a similar resemblance to creation, in that a body is formed from seed introduced into a womb or an egg; this body is the ultimate of the seed and itself produces new seed when it has reached maturity. This process is similar to that of the forms of the uses of the vegetable kingdom; the seed is the rudiment, the womb or egg is like the earth; the state before birth is like that of the seed in the earth while it is taking root; the state after birth until that of proliferation is reached is like the growth of a tree until it arrives at the period of fruit-bearing. From this resemblance it is plain that as there is a likeness to creation in the forms of plants, so is there also in the forms of animals, for in them, too, there is a progression from primaries to ultimates, and from ultimates back to primaries. A similar likeness to creation exists in every single thing in man; for example, in the process by which love passes through wisdom to uses; or the process by which the will passes through the understanding to acts, or charity through faith to works. The will and understanding, also charity and faith, are the primaries; acts and works are the ultimates; from these through the delight of uses a return is made to their primaries, which, as was said, are the will and the understanding, or charity and faith. That the return is effected through delight in uses is very evident from the delight felt in those actions and deeds which proceed from any one's love; for they flow back to their primary love, and union with it is thus effected: the delight inherent in actions and deeds is the delight of use.

A similar progression from primaries to ultimates, and from ultimates back to primaries, is exhibited in the purely organic forms of man's affections and thoughts. In the brain there are starlike forms called the cineritious substances; from these, fibres go forth through the medullary substance down the neck into the body. These fibres proceed to ultimates there, and from the ultimates return to their primaries, this being done by means of the blood-vessels. There is a similar progression of all affections and thoughts, these being changes and variations of the state of those forms

and substances. The fibres proceeding from those forms or substances may be compared to the atmospheres proceeding from the spiritual sun which transmit heat and light. The acts of the body are like things produced from earths by means of the atmospheres, the delights of whose uses return to the source from which they sprang. But that these progressions actually take place and present a likeness to creation is a very difficult matter to understand, because thousands and myriads of forces combine to produce a single action, and because the delights of uses do not give rise to definite ideas, but only produce a vague impression on the mind. In connection with this subject it has already been shown that the uses of all created things rise through degrees of ascent to man and through man to God the Creator from whom they originate (nos. 65-68); that the end of creation is manifested in ultimates, the end being that all things shall return to the Creator and be united with Him (nos. 167-172). But a clearer light will be thrown on these matters in the following part, where the correspondence of the will and understanding with the heart and lungs will be dealt with.

317. III. *All forms of uses bear a certain resemblance to man*, as was shown above (nos. 61-64). It will be seen in the following article that all uses from primaries to ultimates and from ultimates back to primaries have relation to and correspond with all things in man, and therefore that man bears a certain resemblance to the universe, and conversely that the universe as regards its uses has a certain resemblance to man.

318. IV. *All forms of uses bear a certain resemblance to the Infinite and Eternal*. The representation of the Infinite in these forms is evident from their endeavour and ability to fill the whole world, and even innumerable worlds. For one seed produces a tree, shrub, or plant, which occupies a certain space, and each tree, shrub, or plant produces seeds, in some cases thousands of them, which, if they are deposited in the ground and grow, fill more space. If each of their seeds produced a similar number of new growths and the process were continually repeated, in the course of years the whole world would be filled; and if this were continued, many worlds could be filled and this without end. Reckon a thousand produced from one seed, and multiply thousands by thousands ten times, twenty times, a hundred times, and

you will see the truth of this. There is a similar resemblance to the Eternal in these forms, for seeds are produced every year and the production never ceases; it has not ceased from the creation of the world till now, nor will it cease to eternity. These two facts are clear indications and speaking proofs that all things in the universe have been created by an infinite and eternal God.

Another resemblance to the Infinite and Eternal is furnished by the variety in Nature, for no substance, state, or thing in the created universe can ever be the same as any other, whether in atmospheres, earths, or in forms arising from these; so that in the whole contents of the universe there can be no sameness to all eternity. This is clearly evident in the varieties of the human face; there is not one face in the whole world exactly like any other, neither can there be to all eternity; and as the face is an image of the mind, neither can any mind ever be exactly like another.

319. ALL THINGS IN THE CREATED UNIVERSE AS REGARDS THEIR USES BEAR A CERTAIN RESEMBLANCE TO MAN, AND THIS TESTIFIES THAT GOD IS A MAN. Man was called by the ancients a microcosm, because he resembles the macrocosm or universe as a whole. But it is not known at the present day why man was so called by the ancients; for no more of the universe or macrocosm appears in him than this, that he is nourished and, so far as his body is concerned, lives by means of its animal and vegetable kingdoms, that all his vital functions are maintained by its heat, and that he sees by its light and hears and breathes by its atmosphere. Yet these things do not constitute man a microcosm in the sense that the universe with all it contains is a macrocosm. But the ancients called man a microcosm or little universe from a knowledge of the science of correspondences, which the most ancient people possessed, and also from their intercourse with the angels of heaven; for the angels know from the visible objects around them that all things in the universe, as regards their uses, bear a certain resemblance to man.

320. But that man is a microcosm or little universe because the created universe, regarded as to its uses, is in the human form, cannot be made intelligible nor consequently be accepted as a fact, except by means of the conception of the universe which obtains in the spiritual world. The truth,

therefore, can only be established by the testimony of an angel who lives in the spiritual world, or of some one who has been permitted to enter that world and witness its phenomena. As this experience has been granted to me, I can make known this arcanum from what I have seen there.

321. Be it known that the spiritual world in outward appearance is entirely similar to the natural world. There are countries, mountains, hills, valleys, plains, fields, lakes, rivers, and springs of water as in the natural world; thus all things of the mineral kingdom. There are parks, gardens, groves, woods, and in them all kinds of trees and shrubs bearing fruit and seeds, plants, flowers, herbs, and grasses; thus all things of the vegetable kingdom. There are also animals, birds, and fishes of every kind; thus all things of the animal kingdom. Man is there an angel or a spirit. This preliminary statement is made to show that the universe of the spiritual world is entirely similar to the universe of the natural world, with this difference only, that things there are not fixed and settled like those in the natural world, because everything there is spiritual and not natural.

322. That the universe of that world bears a certain resemblance to man is clearly evident from the fact that all the things just mentioned (no. 321) are seen to the life existing around the angels and their angelic communities, as though produced or created by them; these form a permanent environment and do not pass away. That they are, so to speak, produced or created by them is evident from the fact that when an angel goes away or a community removes to another region the same objects are no longer seen. And when other angels come in place of the former, the appearance of all the objects around them is changed; the parks with their trees and fruits, the gardens with their flowers and seeds, the fields with their herbs and grasses, and the species of animals and birds are all changed. All these things exist in this manner and undergo these changes because they depend upon and correspond to the affections and thoughts of the angels; and because things that correspond make one with that to which they correspond, they are a representation of it. The true likeness is not seen when the outward forms of all these things are regarded, but it is seen when their uses are considered. I have been permitted to perceive how the angels, when their eyes were

opened by the Lord and they viewed the things around them as to their correspondence with uses, saw and acknowledged their own likeness in them.

323. Now because these things which exist around the angels in accordance with their affections and thoughts represent a kind of universe in this respect, that they include lands, plants, and animals which are a representative likeness of the angels, the reason is plain why the ancients called man a microcosm.

324. The truth of this is abundantly proved in the *Arcana Cœlestia*, and also in the work on *Heaven and Hell*, and throughout the preceding pages where the subject is correspondence. Also it has been shown that there is nothing in the created universe which does not correspond to something in man, not only to his affections and consequently to his thoughts, but also to the organs and viscera of his body; the correspondence, however, is not with these regarded as substances but with their uses. It is for this reason that in the Word where the Church and its members are spoken of, trees are so often mentioned; for example, olives, vines, and cedars; also gardens, groves, and woods; and again, the beasts of the earth, the birds of the air, and the fish of the sea. They are mentioned in the Word because they are correspondences and make one by correspondence with that to which they correspond, as was said above. This is why when men read about these things in the Word, the angels have no consciousness of such objects, but think only of the corresponding states of the Church and its members.

325. Since all things in the universe bear a certain resemblance to man, Adam is described as to his wisdom and intelligence by the garden of Eden, in which there were trees of every kind, and also rivers, precious stones and gold, and animals to which he gave names. All these things signify the various attributes he possessed, and which constituted the being who is described as Man.¹ Almost the same things are said of Ashur in Ezekiel (chap. xxxi. 3-9) by which is signified the Church as to its intelligence; and of Tyre (Ezekiel xxvii. 12-23), by which is signified the Church as to the knowledge of good and truth.

326. It should now be clear that all things in the universe as regards their uses bear a certain resemblance to man, and

¹ See note to No. 117.—Tr.

that this testifies that God is a Man. For the things above mentioned are not produced around a man-angel by himself, but by the Lord acting through him. They are produced by the influx of the divine Love and Wisdom of the Lord into the angel, who is a recipient, and thus the creation, as it were, of a universe is exhibited before his eyes. From this they know that God is a Man, and that the created universe, as regards its uses, is a likeness of Him.

327. ALL THINGS CREATED BY THE LORD ARE USES, AND THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY ARE RELATED TO MAN AND THROUGH HIM TO THE LORD FROM WHOM THEY ORIGINATE. The following statements have already been made on these subjects. Nothing but use can exist from God the Creator (no. 308). The uses of all created things ascend through degrees from ultimates to man, and through man to God the Creator from whom they originate (nos. 65-68). The end of creation exists in ultimates, and is that all things may return to God the Creator and be united with Him (nos. 167-172). Things are uses in so far as they look to the Creator (no. 307). The Divine must necessarily BE and manifest itself in others created from itself (nos. 47-51). All things in the universe are recipients according to the degrees of their uses (no. 58). The universe, as regards its uses, is a likeness of God (no. 59); besides many other statements. Thus it is evident that all things created by the Lord are uses, and that they are uses in the order, degree, and respect in which they are related to man, and through him to the Lord from whom they originate. It remains to say something in particular concerning uses.

328. By man, for whom uses exist, is to be understood not only an individual but also an assemblage of men, a community on a smaller or larger scale, such as a commonwealth, kingdom, or empire, and also the greatest community, the whole world; for all these are Man. So also in the heavens, the whole angelic heaven and each of its communities is as one man in the sight of the Lord. This is why every angel is a man. The truth of this may be seen in the work on *Heaven and Hell* (nos. 68-102). It is therefore evident what is meant by Man in the following pages.

329. The nature of use is evident from the end for which

the universe was created, namely, the existence of an angelic heaven; and an angelic heaven being the end, so also is mankind or the human race, since out of this heaven is formed. It follows that all created things are means to an end, and are uses in the order, degree, and respect in which they are related to man and through him to the Lord.

330. Since the end of creation is an angelic heaven from the human race and therefore the human race itself, all other created things are means to that end; these means, because they have reference to man, have respect to these three human attributes, his body, his rational faculty, and the spiritual nature which is given him in order that he may be united with the Lord. For a man cannot be united with the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor rational unless his body be in a sound condition. These things are like a house; the body is like the foundation, the rational faculty is like the house built upon it, the spiritual nature is like the things in the house, and union with the Lord is like dwelling in it. Hence are evident the order, degree, and respect in which uses, as means to the end of creation, have relation to man; they sustain his body, they perfect his rational faculty, and they enable him to receive what is spiritual from the Lord.

331. *Uses for supporting the body* comprise its nourishment, clothing, housing, recreation and enjoyment, protection and preservation. Uses created for the nourishment of the body include all things in the vegetable kingdom which are good for food and drink, such as fruits, berries, seeds, pulse, and herbs; all things in the animal kingdom which serve for meat, such as oxen, cows, calves, deer, sheep, kids, goats, lambs, the milk they yield, and also birds and fish of many kinds. The uses created for the clothing of the body from these two kingdoms are also numerous; likewise the uses for habitation, recreation, enjoyment, protection, and preservation. It is not necessary to mention all these because they are well known, and a mere list of them would fill many pages. There are indeed many things which are of no actual use to man; but superabundance is not incompatible with use, but makes it durable. There may also be an abuse of uses; but this does not destroy use any more than the falsification of truth destroys truth, except in the mind of those who falsify it.

332. *Uses for perfecting the rational faculty* are all modes of teaching the sciences and other branches of study relating to natural, economic, civil, and moral affairs, which are learnt either from parents and masters, from books, from intercourse with others, or from independent reflection on these subjects. Such studies perfect the rational faculty in proportion as they are uses in a higher degree, and they are permanent so far as they are applied to life. There is no need to mention all these uses, on account of their abundance and the variety of ways in which they affect the common good.

333. *Uses which enable man to receive what is spiritual from the Lord* are all matters of religion and worship, that is, all things which teach the way of eternal life by the knowledge and acknowledgment of God, of good, and of truth. They are acquired in the same way as the various branches of learning, from parents, masters, lectures, and books, and especially by a life according to such knowledge, and in the Christian world by doctrine and sermons drawn from the Word and through the Word from the Lord. These uses in general may be described in terms similar to those which are applied to the uses of the body, such as nourishment, clothing, habitation, recreation and enjoyment, protection and preservation of state. Only interpret the terms in a sense suitable to the soul; its nourishment as the goods of love, its clothing as the truths of wisdom, its dwelling-place as heaven, its recreation and enjoyment as life-happiness and heavenly joy, its protection as safety from infesting evils, and its preservation as eternal life. All these are given by the Lord according as a man acknowledges that all things pertaining to the body are also from the Lord, and that man is only like a servant and steward put in charge of the goods of his Lord.

334. That such things are given to man for his use and enjoyment, and that they are free gifts, is very evident from the state of the angels in heaven, who have a body, a rational faculty, and a spiritual nature just like men on earth. They receive their food, clothing, and houses as free gifts. Nor have they any anxiety about these things; and so far as they are spiritually rational, they enjoy happiness, protection, and preservation. The difference between them and men is, that the angels see that all these are from the Lord, because

they are created in accordance with the state of their love and wisdom, as was shown in a preceding article (no. 322); but men do not see this, because their supplies return yearly and do not come into existence according to the state of their love and wisdom but according to their industry.

335. Although it has been stated that these things are uses because through man they have relation to the Lord, yet it cannot be said that they are uses derived from man for the sake of the Lord, but from the Lord for the sake of man; for all uses are infinitely one in the Lord, and there are no uses in man except from the Lord, for man cannot do good from himself, but only from the Lord. Good is what is called use. The essence of spiritual love lies in doing good to others, not for the sake of self, but for the sake of others; infinitely more is this the case as regards the essence of divine Love. This resembles the love of parents for their children, to whom the parents do good from love, not for their own sake, but for the sake of the children; this is evident in the love of a mother for her offspring. It is supposed that the Lord, because He ought to be adored, worshipped, and glorified, loves adoration, worship, and glory for His own sake; but He loves them for man's sake, because man thereby comes into a state of mind into which it is possible for the Divine to enter by influx and be perceived. For man thus lays aside his selfhood, which hinders influx and reception. This selfhood is the love of self, which hardens and closes up the heart. It is laid aside by the acknowledgment that man of himself does nothing but evil, and from the Lord nothing but good; from this comes a softening of the heart and a humility from which adoration and worship spontaneously flow. It follows that the use which the Lord performs for Himself through man is this, that from His love He is able to bless him; and, as He loves to do this, He rejoices when man receives Him. Let no one, however, suppose that the Lord is with those who merely adore Him. He is with those who obey His commandments, and thus perform uses; with these He has His abode, but not with the former. See also what was said above on this subject (nos. 47-49).

336. EVIL USES WERE NOT CREATED BY THE LORD, BUT CAME INTO EXISTENCE TOGETHER WITH HELL. All the good

which is expressed in act is called use, and all the evil which is expressed in act is also called use, but the latter is an evil use and the former a good use. Now as all good is from the Lord and all evil from hell, it follows that none but good uses are created by Him, and that evil uses have arisen from hell. The uses specially treated of in this article are the things seen on earth, such as animals and vegetables of all kinds; all of these which are useful to man are from the Lord, and those which are noxious to man are from hell. Similarly, uses from the Lord are all things which perfect the rational faculty of man and enable him to receive spiritual life from the Lord. But evil uses are all things which destroy the rational faculty and prevent man from becoming spiritual. Those things which do harm to man are called uses because they serve the evil for doing evil, and also conduce to the mitigation of evil and thus to its cure. Use, like love, has two meanings; for we speak of good and evil love, and love calls everything a use which is the result of its own activity.

337. That good uses are from the Lord and evil uses from hell will now be shown in the following order.

I. What is meant by evil uses existing on earth.

II. All evil uses originate in hell and all good uses in heaven.

III. There is a continual influx from the spiritual world into the natural world.

IV. Influx from hell gives rise to evil uses in places where there are corresponding conditions.

V. The ultimate degree of the spiritual faculty, when it is separated from its higher degrees, is the cause of this.

VI. There are two forms which are acted upon by influx, the vegetable form and the animal form.

VII. To both these forms is given the power of reproducing their kind, and the conditions necessary for that reproduction.

338. I. *What is meant by evil uses existing on earth.* Evil uses on earth are all the noxious things in the animal, vegetable, and mineral kingdoms. It is unnecessary to enumerate all these, for a mere list of names, without indicating the noxious effect of each kind, would contribute nothing to the object of this work. Let it suffice to give a few examples. In the animal kingdom there are poisonous snakes, scorpions, crocodiles, serpents, horned owls, screech owls, mice, locusts,

frogs, spiders, flies, drones, moths, lice, and other parasites; in a word, creatures that consume grasses, leaves, fruits, seeds, meat, and drink, and do harm to beasts and men. In the vegetable kingdom there are hurtful, baneful, and poisonous herbs, plants, and shrubs; and in the mineral kingdom many poisonous earths. These few instances will show what is meant by evil uses on earth. They include all things inimical to good uses, concerning which see above (no. 336).

339. II. *All evil uses originate in hell and all good uses in heaven.* In order that it may be seen that all evil uses existing upon earth are from hell and not from the Lord, something must first be said concerning heaven and hell. For otherwise it might be thought that evil uses as well as good may be attributed to the Lord, and that both were created at the same time; or they might be ascribed to nature, and their origin to the sun. Men cannot avoid these two errors unless they know that everything in the natural world has its cause and origin in the spiritual world, and that good is from the Lord and evil from the devil, that is, from hell. The spiritual world includes both heaven and hell. All good uses are to be seen in heaven (no. 336); but all evil uses are to be seen in hell (no. 338); for example, wild beasts of all kinds, snakes, scorpions, serpents, crocodiles, tigers, wolves, foxes, swine, owls of various kinds, and other nocturnal birds, bats, mice, rats, frogs, locusts, spiders, and noxious insects of many kinds; hemlocks, aconites, and all kinds of poisons both vegetable and mineral; in a word, all things which harm and kill men. All such things are seen to the life in hell, exactly resembling similar objects on earth. It is said that they are seen there, still they do not exist in the same way as on earth, for they are nothing but correspondences of the inordinate desires which pour forth from the evil loves of those dwelling there, and which take these visible forms. Since such things exist in the hells, these are also full of foul, corpse-like, filthy, urinous, and putrid smells, which delight the evil spirits, as rank smells delight some animals. Hence it is evident that corresponding things in the natural world have not originated from the Lord, were not created from the beginning, and have not sprung from nature by means of the sun, but are from hell. That they have not come from nature by means of the sun

is evident, for what is spiritual flows into what is natural, and not conversely; and that they are not from the Lord is evident, because neither hell nor anything corresponding to its evil is from Him.

340. III. *There is a continual influx from the spiritual world into the natural world.* No one can know anything about this influx unless he first knows that there is a spiritual world, and that it is distinct from the natural world as what is prior is distinct from what is posterior, or as cause is distinct from effect. This is why those who have written about the origin of plants and animals have not been able to avoid attributing it to nature, or to God only in the sense that He from the beginning endowed nature with a power to produce such things; not knowing that there is no inherent power in nature, for nature in itself is dead, and contributes to the production of these things only as a tool which has to be kept constantly in motion by the workman in order to accomplish anything. It is the Spiritual, originating from the sun where the Lord is, and proceeding to the ultimates of nature, that produces the forms of plants and animals and exhibits the marvels existing in both, and packs them with materials out of the ground to give them fixity and permanence. Now that it is known that there is a spiritual world and that everything spiritual is from the sun where the Lord is, that this sun exists from the Lord, that it impels nature to act as a living thing impels a dead one, and that there are things in that world similar to those in the natural world, it may also be seen that plants and animals have come into existence from the Lord by means of the spiritual world alone, and that they are maintained in existence in the same way. Thus there is a continual influx from the spiritual world into the natural. Many proofs of this will be given in the next article. Noxious things are produced on earth by influx from hell, in accordance with the same law which permits evils themselves to flow from hell into men. This law will be spoken of in the work on *Divine Providence*.

341. IV. *Influx from hell gives rise to evil uses in places where there are corresponding conditions.* The things that correspond to evil uses, that is, to poisonous herbs and noxious animals, are cadaverous, putrid, excrementitious, filthy, rancid, and urinous matters; and therefore places containing such things foster the growth of poisonous herbs and such

small creatures as were mentioned above. In the torrid zones are found similar things on a larger scale, such as serpents, lizards, crocodiles, scorpions, rats, mice, and so forth. Every one knows that swamps, stagnant pools, dunghills, and fetid bogs are full of such things; also that clouds of noxious insects fill the air, and swarms of vermin creep about and devour the grass to the very roots. I once noticed in my garden that for the space of an ell almost all the dust was turned into minute winged insects, which being stirred with a stick rose in clouds. Experience shows that cadaverous and putrid substances suit these noxious and useless creatures and that the two orders of things are of a similar nature. This is evident from the cause of such phenomena, which is, that there are similar foul smells and stench in the hells, where such creatures also abound. The hells therefore are named accordingly, some being called cadaverous, some excrementitious, some urinous, and so forth; but all these hells are covered over lest they should exhale these stench. If they are but slightly opened, which occurs when newly-arrived devils enter, they cause vomiting and severe headaches, and if they are also poisonous they induce fainting. Their very dust is of the same nature, and is therefore described as damned. Hence it is evident that noxious things exist where there are such stench, because the two correspond.

342. The question, then, is whether such things arise from eggs conveyed to the spot by wind, rain, or the flow of water, or whether they originate from moisture and putridity. That such noxious creatures and insects are hatched from eggs carried thither or lying in the ground since the creation, is not conclusively proved by experience. For worms are found in minute seeds, nuts, wood, stones, and leaves. And upon and within plants there are parasites and grubs which correspond to them. Great swarms of flies, too, appear in houses, fields, and woods in summer, with no eggs to account for them. Then there are the creatures that devour meadows and lawns and in some hot countries fill and infest the air, and those microscopic creatures that swim in stagnant water, and fermenting wine, and fly in pestilential air. These facts support the opinion that the very smells, stench, and exhalations proceeding from plants, earths, and ponds themselves produce such animalcules. The fact that when they

have come into existence they are afterwards propagated either by eggs or by parturition does not disprove their spontaneous generation. For every living creature of the kind, along with its tiny viscera, is endowed also with organs of generation and means of propagation (see below, no. 347). These contentions are now supported by the fact, hitherto unknown, that there are similar things in the hells.

343. That the hells above mentioned not only communicate but are also united with such things on earth may be inferred from the fact that the hells are not remote from men, but are around them, in fact, are within those who are evil; thus they are contiguous to the earth. A man as regards his affections and desires and the thoughts they suggest, and also as to actions resulting from all these, which are good or evil uses, is either in the midst of angels of heaven or spirits of hell. And because there are things in heaven and hell like those on earth, it follows that the influx from the former directly produces the latter when the conditions are favourable. All things seen in the spiritual world, both in heaven and hell, correspond to the affections and desires of their inhabitants; for they are brought into existence in accordance with these. Therefore, when affections and desires, which intrinsically are spiritual, meet with things of a similar or corresponding nature on earth, there is present a spiritual element which provides a soul and a material element which provides a body. Moreover, in every spiritual thing there lies an effort to clothe itself with a body. The hells are around men, and therefore contiguous to the earth, because the spiritual world is not in space, but is wherever a corresponding affection exists.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing in the spiritual world about the existence on earth of seeds and eggs and their produce. The former ascribed the whole to nature, contending that nature was endowed by creation with the ability and power to produce such effects by means of the sun's heat. The other maintained that power is constantly given by God the Creator to nature. To settle the question, a beautiful bird was shown to Sir Hans Sloane and he was asked to examine it carefully and see whether it differed in the slightest degree from a similar bird on earth. He held it in his hand, examined it, and then said that there was no

difference. He knew, indeed, that it was nothing but an affection of a certain angel represented outside him as a bird, and that it would vanish, or cease to exist, along with the affection; and that is what actually happened. Sir Hans Sloane was convinced by this fact that nature has no part whatever in the formation of plants and animals, which results solely from an influx from the spiritual world into the natural. He said that if all the minute parts of that bird were packed with corresponding materials from the earth and thus made permanent, it would continue to exist as a bird like those on earth, and that the same is true of the productions from hell. To this he added that if he had known what he then knew about the spiritual world, he would have ascribed to nature no more than this, that it is a means whereby the spiritual power derived from God gives a durable form to everything which flows therefrom continually into nature.

345. V. *The ultimate degree of the spiritual faculty, when it is separated from its higher degrees, is the cause of this.* It was shown in the Third Part that spiritual power proceeds from the spiritual sun through three degrees to the ultimates of nature, that these degrees are named celestial, spiritual, and natural, and that they exist in man by creation and therefore at his birth, and are developed according to his life. Also that if the highest and inmost or celestial degree is opened, the man becomes celestial; if the middle or spiritual degree is opened, the man becomes spiritual; and if only the lowest and outermost or natural degree is opened, the man becomes natural. Further, that if he becomes merely natural, he then loves only worldly and corporeal things, and so far as he loves these, he becomes indifferent to celestial and spiritual things and does not look to God, and so far he becomes evil. It is therefore plain that the ultimate spiritual, or the natural degree of the spirit, can be separated from the higher degrees, and is so separated in the inhabitants of hell. Men alone have the power of separating the ultimate spiritual degree from the higher degrees and turning it towards hell; no such thing is possible in animals or minerals. It follows, therefore, that the ultimate spiritual degree, when separated from the higher degrees, as it is in the inhabitants of hell, produces on earth the evil uses mentioned above.

The fact that noxious things on earth derive their origin from man and so from hell, may be confirmed by the condition of the land of Canaan as described in the Word. For when the children of Israel lived according to the commandments of the law, the earth gave forth its increase, and so did the flocks and herds; but when they disobeyed the commandments, the ground was barren and, as it is said, accursed; instead of harvests it yielded thorns and briars, the flocks and herds cast their young, and wild beasts broke in. The same conclusion may be drawn from the locusts, frogs, and lice in Egypt.

346. VI. *There are two forms which are acted upon by influx, the vegetable form and the animal form.* It is well known that the only two general forms produced out of the earth are those of the animal and vegetable kingdoms, as also that the members of each kingdom have much in common. Thus the members of the animal kingdom have organs of sense, organs of motion, and members and viscera which are actuated by the brain, heart, and lungs. So also the members of the vegetable kingdom send down a root into the ground and bring forth a stem, branches, leaves, flowers, fruits, and seeds. The development of the forms of both the animal and vegetable kingdoms is derived from a spiritual influx and operation from the sun of heaven where the Lord is, and not from the influx and operation of the sun of nature, except as to their permanence, as was said above.

All animals great and small originate from spiritual power manifested in the ultimate or natural degree; man alone originates from all three degrees, the celestial, spiritual, and natural. Because each degree of ascent, or discrete degree, decreases by continuity from perfection to imperfection as light decreases to shade, so also do animals; there are therefore perfect, less perfect, and imperfect animals. The perfect are elephants, camels, horses, mules, oxen, sheep, goats, and the other gregarious kinds; the less perfect are birds; and the imperfect are fish and shell-fish which, being the lowest of their degree, are as it were in shade, while the others are in light. But as they all live only from the ultimate spiritual degree which is called the natural, they cannot look elsewhere than to the earth for their food, and to creatures of their own kind for the sake of the perpetuation of their species; the soul of all these is natural affection and appetite. It is

the same with the members of the vegetable kingdom; they also include the perfect, less perfect, and imperfect; the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses. From the spiritual origin of the two kingdoms plants derive their uses, while animals derive thence their affections and appetites.

347. VII. *Both these forms, so long as they exist, receive the means of reproducing their kind.* That all the products of the earth which, as was said above, belong either to the vegetable or the animal kingdom, bear some resemblance to creation and to man, and also to the infinite and eternal, was shown above (nos. 313-318); and that the resemblance to the infinite and eternal is evident from the fact that they can be propagated to infinity and eternity. This is why they all receive the means of propagation, the members of the animal kingdom by means of seed in the egg or in the womb, or by parturition, and the members of the vegetable kingdom by means of seeds in the ground. It is therefore evident that although the more imperfect and noxious animals and plants originate by direct influx from hell, yet afterwards they are propagated indirectly by seeds, eggs, or offshoots. The one fact does not invalidate the other.

348. That all uses whether good or evil have a spiritual origin, that is, from the sun where the Lord is, may be illustrated by the following experience. I heard that goods and truths have been sent down by the Lord through the heavens to the hells, and that having descended by degrees to the abyss, they were there changed into the opposite evils and falsities. The reason of this was that recipient forms give to everything poured into them a like nature to their own. Thus the white light of the sun is turned into hideous colours, and even into blackness, by objects whose inward form suffocates and extinguishes the light; and stagnant pools, dunghills, and dead bodies turn the heat of the sun into offensive smells. From these facts it is clear that even evil uses are derived from the spiritual sun, but only by good uses being converted by hell into evil ones. It is, therefore, evident that the Lord never has created nor ever will create any but good uses, but that hell produces evil uses.

349. THE VISIBLE THINGS IN THE CREATED UNIVERSE BEAR WITNESS THAT NATURE NEVER HAS PRODUCED NOR EVER WILL

PRODUCE ANYTHING, BUT THAT THE DIVINE FROM ITSELF, BY MEANS OF THE SPIRITUAL WORLD, PRODUCES ALL THINGS. Most people in the world, judging by appearances, say that the sun by its heat and light produces the effects seen in plains, fields, gardens, and woods; also that by its heat it hatches grubs from eggs, makes the beasts of the earth and the fowls of the air prolific, and even gives life to mankind. They may speak in this way from the appearance of things without ascribing them to nature, for they do not reflect on the subject; they are like those who speak of the sun as rising and setting, causing days and years, and being at this or that altitude. These likewise speak according to the appearance of things and may do so without attributing these effects to the sun, for they do not reflect that the sun is stationary and that the earth revolves round it. But those who confirm themselves in the belief that the sun by its heat and light produces the things seen on the earth, at length ascribe all things to nature, even the creation of the universe, and then they become materialists and at last atheists. They may indeed say that God created nature and endowed it with the power of producing such things, but they say this from the fear of losing their good name; when they speak of God the Creator they mean nature, or its inmost activities, and then they make light of the divine things which the Church teaches.

350. Some indeed are to be excused for having ascribed the origin of certain visible things to nature, and this for two reasons. Firstly, because they know nothing of the sun of heaven where the Lord is and of its influx, nor of the spiritual world and its conditions, nor of its relation to man. Hence they could not but think that the spiritual is a purer natural, and thus that the angels dwell either in the ether or the stars, and that the devil is the evil in man, or that, if he actually exists, he lives either in the air or in the depths of the earth; also that the souls of men after death live in the bowels of the earth, or in some indefinite place or space awaiting the day of judgment; and other similar fancies begotten of their ignorance of the spiritual world and its sun. The second excuse for them is that they cannot understand how the Divine could produce everything existing on earth, which contains both good and evil things; they are afraid to accept this belief lest they should ascribe evil things also to God,

and should conceive a material idea of Him, making Him one with nature and thus indistinguishable from it. These are two reasons for excusing those who believe that nature produces visible objects by a power implanted by creation. On the other hand, those who have become atheists by arguing in favour of merely natural causation are inexcusable, because they might have acquired a firm belief in the Divine. Ignorance indeed frees from blame, but it cannot set aside confirmed falsity, for such falsity is intimately connected with evil and therefore with hell. For this reason those who have made up their minds in favour of nature to the exclusion of the Divine, regard nothing as sinful, because all sin is contrary to the Divine which they have excluded and rejected. Those who in their own minds regard nothing as being sinful, after death, being then spirits and conjoined with hell, rush into all kinds of wickedness suggested by their evil desires, because they have cast away all the bonds which might have restrained these evils.

351. Those who believe in a divine operation, in every detail of nature, can support their conviction with as good or even better evidence, afforded by very many things which they observe in nature, than can those who attribute everything to nature alone. Those who reason in favour of divine operation consider the wonders exhibited by the growth both of plants and animals. As regards plants, they see how from a small seed cast into the ground there goes forth a root by means of which a stem, branches, leaves, flowers, and fruits follow in due order, until at length new seeds are produced; just as if the seed knew the order to be observed and the process by which to renew itself. What rational man can suppose that the sun, which is pure fire, knows all this, or can enable its heat and light to produce these results and give to plants their wonderful forms, and propose use as their end? Any man of enlightened reason who sees and considers these things must believe that they come from an infinitely wise God. Those who believe in God see and acknowledge this, but those who have no belief in Him neither see nor acknowledge it, because they do not wish to do so, and so they sink their rational in their sensuous faculty, which draws all its ideas from the light proper to the senses of the body and confirms their fallacies by such considerations as the following. Do you not see the sun effecting these things by its heat and

light? Why should you believe in what you cannot see? Is there any such thing?

Those who make up their minds in favour of the Divine consider the wonders manifested in the production of animal life. To take the case of eggs alone. A chick is latent there in its seed or origin, with everything necessary for its development before it is hatched, and afterwards until it becomes a bird or winged creature resembling its parents. Then again, if any one reflects deeply about form, he cannot fail to be astonished when he sees that in the smallest as well as in the largest of living creatures, in the invisible as well as in the visible, there are organs of sense, namely, sight, smell, taste, and touch; also organs of motion or muscles, for they fly and walk; and viscera around their heart and lungs, which are set in motion by their brain. That even common insects have such organs is shown in works dealing with their anatomy, and especially in the *Biblia Naturæ* of Swammerdam. Those who ascribe everything to nature, see and admit the existence of all these things, but say that nature produces them; and they say this because they have turned away their minds from thinking of the Divine. And when such men see the wonders of nature they cannot think rationally, still less spiritually, but only sensuously and materially; their thought cannot rise above nature, but is immersed in natural considerations, like that of the inhabitants of hell. They differ from beasts only in this, that they have a rational faculty, that is to say, they can understand and therefore think otherwise if they choose.

352. Those who are disinclined to think of the Divine while they see the wonders in nature, and thus have become sensuously-minded, do not consider that the sight of the eye is so gross that it sees a multitude of little insects obscurely as one object, although each of them has sensory and motor organs, and is therefore endowed with nerves and blood-vessels, a tiny heart, pulmonary tubes, minute viscera, and brains. These organs are formed of the most subtle elements of nature, and their tissues correspond to some form of life, which animates their minutest parts. As the sight of the eye is so gross that many such creatures, with the innumerable parts contained in each, appear as one obscure speck, and yet those who think and judge from the senses form their conclusions from what they see, it is evident how dense their

minds are and what darkness they are in concerning spiritual things.

353. Every one who will may confirm his belief in God by the visible things of nature, and every one whose thoughts about God are based upon life does confirm himself in this belief; for instance, when he sees the birds of the air and notices how every species knows its food and where to find it, recognises its kind by sound and sight, and knows which other kinds are its friends and which its enemies. He sees also how they mate, come together, skilfully build nests in which they lay their eggs, sit upon them, know how long they take to hatch, release the chicks from the shell at the proper time, love them tenderly, gather them under their wings, bring them food and feed them, until these can provide for themselves, live a similar life, bring forth another brood and so perpetuate their species. Every one who is willing to believe that there is a divine influx through the spiritual world into the natural, may see it clearly in these things; and can say in his heart if he will, "These creatures cannot acquire such knowledge from the sun's rays; for the sun from which nature derives its origin and essence is pure fire, and therefore its rays are absolutely dead;" and so he may conclude that such things result from the influx of the divine Wisdom into the ultimates of nature.

354. Every one may confirm his belief in God by what he sees in nature, if he considers the case of caterpillars, which, impelled by a certain pleasurable desire, long and aspire to change their earthly state into a kind of heavenly one. They therefore creep into corners and put themselves as it were into a womb in order to be born again, and there become chrysalises, aurelias, pupæ, or nymphs, and at length butterflies; and having undergone this change, being clothed with beautiful wings each after its kind, they ascend into the air as their heaven, sport there and mate, lay eggs, and perpetuate their species, being nourished meanwhile by the sweet and pleasant honey of the flowers. Can any man who seeks to strengthen his belief in God by what he observes in nature fail to see in these grubs some resemblance to the earthly state of man, and in the butterflies a resemblance to his heavenly state? But those who are disposed to believe in nature alone, when they observe the same things, call them blind operations of nature, because they have dismissed from

their minds all belief in a heavenly state to which man may attain.

355. Every one may confirm his belief in God by what he sees in nature, if he considers the facts known about bees. They know how to collect wax and get honey from herbs and flowers, to build cells like little houses and arrange them in the form of a city with streets, by which they come in and go out. They scent from afar the flowers and herbs from which they gather wax for the hive and honey for food, and laden with these they fly straight back to the hive. Thus they provide themselves with food and shelter for the coming winter, as if they foresaw its approach. They also choose a mistress or queen who is to propagate the race; for her they build, as it were, a palace above them, with guards around it; and she, when her time is at hand, goes attended by her guards from cell to cell and lays her eggs, which a crowd of followers seal up to protect them from the air; and from them a new progeny springs. Afterwards when the young ones have arrived at maturity and can repeat this mode of life, they are driven from the hive; the swarm thus expelled first assembles, and then, to prevent being scattered, flies away in a body to look out for a new home. About autumn, also, the useless bees or drones are led out and deprived of their wings, to prevent them from coming back and eating the food for which they have not laboured: not to mention other particulars. It may be seen from this that the bees, on account of the use they perform for the human race, possess, by influx from the spiritual world, a form of government resembling that of men on earth, and even of angels in heaven.

Can any man of sound reason fail to see that such knowledge in these creatures is not derived from the natural world? What has the sun from which nature originates in common with a government comparable to and resembling that of heaven? These and similar facts regarding the lower animals strengthen the convictions of him who believes in and worships nature, and the very same things strengthen the faith of him who believes in and worships God. The spiritual man sees in them spiritual things, and the natural man natural, each according to his disposition. To me, such things have long been evidence of an influx of what is spiritual into what is natural, or, in other words, of the spiritual world into the natural world; thus, of an influx

from the divine Wisdom of the Lord. Consider this. Could you think analytically concerning any form of government, any civil law, any moral virtue, or any spiritual truth, unless the Divine, from His Wisdom, entered your mind by influx through the spiritual world? For myself I neither could nor can do so. For I have constantly perceived and felt that influx now for about nineteen years; therefore I speak from experience.

356. Can any natural thing propose use as its end and arrange uses in order and in forms? Only one who is wise can do this, and none but an infinitely wise God could so order and form the universe. Who else or what else could foresee and provide all things necessary for the food and clothing of mankind, food from the fruits of the earth and from animals, and clothing from the same? It is one of many wonders that a humble creature like the silkworm should be the means of clothing with silk and sumptuous attire both men and women, from kings and queens to men-servants and maid-servants; as also that lowly insects like bees should supply wax for candles, and illuminate churches and palaces. These and many other things are speaking proofs that all things in nature are produced through the spiritual world by and from the Lord alone.

357. To the above let me add that I have seen in the spiritual world men who from their study of things visible on earth had acquired such a rooted belief in nature alone as to become atheists. In spiritual light their understanding appeared to be open below but closed above, because their thought looked downwards to the earth and not upwards to heaven. Above their sensuous faculty, or the lowest part of their understanding, there appeared as it were a veil, either flashing with hellish fire, black as soot, or livid as a corpse. Therefore let every one beware of confirming a belief in nature; let him confirm his belief in God, for there is no lack of materials.

PART V

358. THE LORD HAS CREATED AND FORMED IN MAN TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, THE WILL AND THE UNDERSTANDING; THE WILL FOR HIS DIVINE LOVE AND THE UNDERSTANDING FOR HIS DIVINE WISDOM. We have already spoken of the divine Love and Wisdom of God the Creator, who is the Lord from eternity, and also of the creation of the universe; something shall now be said concerning the creation of man. We read that man was created in the image of God, after His likeness (Genesis i. 26). The divine Wisdom is there meant by the image of God, and the divine Love by His likeness; for wisdom is nothing but the image of love, since love manifests itself to sight and knowledge in wisdom; and because that is how love is seen and known, wisdom is its image. Love also is the very BEING of Life and wisdom is its MANIFESTATION. The image and likeness of God are clearly seen in the angels; for their inward love shines forth in their faces, and wisdom in their beauty, and beauty is the form of their love. This I know because I have seen it.

359. A man cannot be an image of God after His likeness unless God dwells in him and is his inmost life. That God is present in man, and is his inmost life, follows from what was shown above (nos. 4-6), that God alone is life, and that men and angels receive life from Him. It is also known from the Word that God is in man, and that He makes His abode with him; and because it is known from the Word, it is usual for preachers to exhort their hearers to prepare themselves to receive God, in order that He may enter into them and be in their hearts, and that they may become His dwelling-place. The devout also pray to the same effect, and some speak openly of the Holy Spirit, which they believe to be in them when they feel moved by a holy zeal while thinking, speaking, or preaching. That the Holy Spirit is the Lord, and not a separate person in the Godhead, is shown in *The Doctrine of the New Jerusalem concerning the Lord*

(nos. 51-53): -for the Lord says, "*In that day ye shall know that ye are in me, and I in you*" (John xiv. 20; xv. 4, 5; xvii. 23).

360. Now as the Lord is divine Love and Wisdom, and these two essentially are Himself, therefore in order that He might dwell in man and give him life, it was necessary that He should create and form in him faculties of reception and habitation for Himself, one for love and another for wisdom. The will and the understanding in man are such faculties of reception and habitation; the will is the faculty by which love is received and in which it dwells, and the understanding is the faculty by which wisdom is received and in which it dwells. That these two are the Lord's in man, and that a man's whole life proceeds from these two, will be seen in what follows.

361. That every man has these two faculties, the will and the understanding, and that they are distinct from each other as are love and wisdom, is known and yet unknown in the world. It is known from common perception, but not known from thought, and still less from thought expressed in words. Who does not know from common perception that the will and the understanding are two distinct faculties in a man? Every one sees the truth of this when he hears it, and people often say, "This man's intention is good, but he does not rightly understand; and another man understands what is right, but his intentions are bad. I love one who both wills and understands aright, but not one who understands clearly, while his will is evil." But when the same person thinks of the will and understanding, he does not regard them as two different faculties and distinguish between them, but confuses them, the reason being that his thought identifies itself with his bodily sight. If he is writing, he realises still less that the will and the understanding are two distinct faculties, because then his thought identifies itself with the sensuous faculty, which constitutes the selfhood of man. This is why some persons can think and speak well but cannot write well, as is commonly the case with the female sex.

It is the same in regard to many other things. Who does not know from common perception that a man who leads a good life is saved, and that he who leads a bad life is condemned? also that a man who leads a good life becomes

a companion of angels, and then sees, hears, and speaks as a man does? also that a man who practises justice and rectitude for their own sake has a conscience? But if, mistrusting common perception, he submits the matter to a mental inquiry, he no longer knows what conscience is, or that the soul can see, hear, and speak as a man does, or that the good of life is anything more than giving to the poor. And if he reduces such thoughts to writing, he supports them by appearances, fallacies, and meaningless phrases. This is why many of the learned who have thought much, and especially those who have written much, have impaired and obscured their common perception, and indeed destroyed it; and why the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. This common perception is due to the influence of heaven on both thought and sight; but thought separated from common perception acts upon imagination arising from visible things and from the selfhood. Experience shows that this is so. Tell some truth to any one who has common perception and he will see it; tell him that we live, move, and have our being from God and in God, and he will see it; tell him that God dwells with man in love and wisdom, and he will see it; tell him further that the will is the receptacle of love and the understanding the receptacle of wisdom, and explain it a little, and he will see it; tell him that God is Love itself and Wisdom itself, and he will see that; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not trusted to common perception but relies on principles or ideas based upon an examination of nature, and he will not see. Then consider which is the wiser.

362. THE WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE WHOLE BRAIN AND IN EVERY PART OF IT, AND THENCE IN THE WHOLE BODY AND IN EVERY PART OF IT. This shall be shown in the following order:—

I. Love and wisdom, and therefore the will and understanding, are the very life of man.

II. The life of man is primarily in the brain, and by derivation thence in the body.

III. Life as a whole and in every detail is such as it is in its origin.

IV. Owing to this origin, life flows from every part into the whole and from the whole into every part.

V. A man's love determines the nature of his wisdom, and therefore of his character.

363. I. *Love and wisdom, and therefore the will and understanding, are the very life of man.* Scarcely any one knows what life is. When a man thinks about life, it appears to be something volatile, of which no definite idea can be formed. This arises from ignorance of the fact that God alone is life and that His life is divine Love and Wisdom. It is, therefore, evident that there is no other life than this in man, and that he lives in proportion as he receives it. We know that heat and light proceed from the sun, and are received by all things in the universe, which grow warm and bright in the degree that they receive them. So also heat and light proceed from the sun where the Lord is; and the heat is love and the light is wisdom, as was shown in the Second Part. Life therefore is the result of these two things, which proceed from the Lord as a sun. That love and wisdom from the Lord constitute life is also evident from this, that man becomes sluggish as his love fails and stupid as his wisdom fails, and if he were altogether deprived of them, he would no longer be a man. There are several derivations of love which are known by other names, such as affections, desires, appetites, and their pleasures and delights. There are also several derivations of wisdom, such as perception, reflection, recollection, thought, and attention; and there are several common to both love and wisdom, as consent, decision, and determination to action, besides others. All the foregoing, indeed, are derived from both love and wisdom, but they are named according to the predominating element. From these two are ultimately derived the sensations of sight, hearing, smell, taste, and touch, with their delights and pleasures. It is in appearance only that the eye sees; the understanding sees through the eye, and therefore the understanding is said to *see*. It appears as if the ear hears; but the understanding hears through the ear, and therefore attention and obedience, which are acts of the understanding, are described as *hearing*. It appears as if the nostrils smell and that the tongue tastes; but the understanding smells and tastes by virtue of its perception, and therefore the terms *smelling* and *tasting* are used to describe various kinds

of perception; and so in other cases. Love and wisdom are the sources of all the senses; from which it is evident that these two constitute the life of man.

364. Every one sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. The reason of this is, that the will does nothing of itself, but acts by means of the understanding; and also that when the love of the will enters the wisdom of the understanding, it first takes the form of an affection, and so pursues its course; and affection is only perceived as a certain pleasure in thinking, speaking, and acting, which is scarcely noticed. Nevertheless this pleasure is evidently derived from love, because every one wills what he loves, and does not will what he does not love.

365. II. *The life of man is primarily in the brain and by derivation thence in the body.* Life begins in primary faculties and passes thence into derivative faculties produced and formed from them; by the primary faculties of life are meant the will and the understanding; and these are the two faculties which are primarily in the brain and thence derived into the body. That the beginning or origin of life is in the brain is evident from the following considerations: 1. When a man applies his mind to anything and thinks, he is conscious of the fact that he does it with his brain; he, as it were, retracts the sight of the eye, keeps the forehead on the stretch, and perceives that thought is going on within, principally inside the forehead and somewhat above it. 2. During the formation of man in the womb, the brain or head is formed first, and for a long time afterwards it is larger than the body. 3. The head is above and the body below, and it is according to order that the higher should act upon the lower, and not the contrary. 4. When the brain is injured either in the womb or by accident, disease, or overwork, thought is enfeebled, and the mind is sometimes deranged. 5. All the external senses, sight, hearing, smell, taste, together with the general sense of touch, and the organs of speech are at the front of the head in the face, and communicate directly by means of nerves with the brain, and derive thence their sensitive and active life. 6. This is why the affections of a man's love are mirrored in his face, while his thoughts which pertain to wisdom show themselves by a kind of light in his eyes. 7. Anatomy

also shows that all the nerves descend from the brain through the neck into the body, and that none ascend from the body through the neck into the brain; and where the nerves begin, there is the source of life. Will any one venture to deny that where the origin of the fibres is, there is the origin of life? 8. Ask any one gifted with common sense where his thought is, or where he thinks, and he will reply that he thinks in his head. But afterwards take some one who considers some particular gland, or the heart, or some other organ, to be the seat of the soul, and ask him where affection and thought originate if not in the brain, and he will say that he cannot tell. The reason of his ignorance may be seen above (no. 361).

366. III. *Life as a whole and in every detail is such as it is in its origin.* To elucidate this point we shall now describe the origin of life in the brain, and the derivations thence. Anatomy plainly shows in what part of the brain life begins. It shows that there are two brains, and that these are continued from the head into the spine, that they consist of two substances, a cortical and a medullary substance, and that the cortical substance consists, as it were, of innumerable glands, and the medullary substance, as it were, of innumerable fibres. Now as these glands are the heads of the fibres, they are also their origins; the fibres begin from them, and subsequently combine to form nerves which pass to the organs of sense in the face, and to the organs of motion in the body, and form them. Consult any anatomist, and he will explain this to you. The cortical or glandular substance composes the surface of the cerebrum, and also the surface of the corpora striata which give rise to the medulla oblongata; it also forms the interior parts of the cerebellum and of the spinal marrow. But the medullary or fibrous substance everywhere begins and proceeds from the cortical, and is the origin of the nerves, which again are the origin of everything in the body. Ocular demonstration can be given of all this. Whoever is aware of these things, either from having studied anatomy or from information supplied by anatomists, may see that the origins of life are in the same place as the beginnings of the fibres and in no other, and that the fibres cannot possibly proceed from themselves, but must proceed from those origins. These beginnings which appear as glands are almost innumerable.

The number of them may be compared to the multitude of the stars in the universe; and the number of the fibres proceeding from them may be compared to the multitude of rays going forth from the stars, which transmit their heat and light to the earth. The number of these glands may also be compared to that of the angelic communities in heaven, which also are innumerable and, as I have been told, are arranged in a similar order; while the number of the fibres originating from these glands may be compared to the spiritual truths and goods which in like manner proceed as rays from the angelic communities. Hence it is that a man is, as it were, a universe and a miniature heaven, as stated and explained above in various places. These facts show that such as life is in its origin, such it is in its derivations, or such as it is in its source in the brain, such it is also in the things formed therefrom in the body.

367. IV. *Owing to this origin, life flows from every part into the whole and from the whole into every part.* This is because the whole, which is the brain and the body together, at first consists of nothing but the fibres which proceed from their origins in the brain. It has no other source, as is evident from what was shown just above (no. 366); hence the whole is the product of the parts. Also life flows through these origins into every part from the whole, because the whole supplies each part with its function and requirement and thereby makes it a part of the whole. In a word, the whole exists from the parts, and the parts subsist from the whole. The existence of this mutual relation and consequent union is illustrated by many things in the body. It resembles the organisation of a city, commonwealth, or kingdom; the community exists from men who are the parts, and the parts or men subsist from the community. The same is true of everything which has any form, and is especially true of man.

368. V. *A man's love determines the nature of his wisdom and therefore of his character.* This is because the will and understanding are such as the love and wisdom are, the will being the receptacle of love, and the understanding the receptacle of wisdom, as was shown above; and these two constitute the man and his character. Love is manifold, so much so that its varieties are innumerable, as may be seen from the human race on earth and in heaven. There is no man or angel exactly like any other; it is love which distin-

guishes them, for each man is his own love. Some suppose that wisdom distinguishes them, but wisdom is derived from love and is its form, for love is the BEING of life, and wisdom is its MANIFESTATION through that BEING. It is believed in the world that the understanding constitutes man; this is because the understanding can be raised into the light of heaven, as was shown above, and thus a man may appear wise; nevertheless such of man's thoughts as transcend, or are not derived from, his love, seem indeed to be his and to indicate his character, but this is an illusion. Such thought pertains indeed to the love of knowing and being wise, but not to the love of applying such knowledge and wisdom to life. It therefore generally dies away in this world, or lingers in the outskirts of the memory ready to fade away; for this reason, it is taken away after death, no more remaining than is in agreement with the characteristic love of the spirit. Because a man's love constitutes his life, and thus the man himself, all the communities of heaven and all the angels in them are arranged in their order and connection according to affections derived from love; and no community, and no angel in any community, is placed according to anything of the understanding separate from love. So also the hells and their communities are arranged according to loves opposed to those of heaven. From these facts it may be seen that a man's love determines the nature of his wisdom and therefore of his character.

369. It is, indeed, admitted that a man is what his reigning love is, yet only in mind and disposition, not in body, thus not wholly so. But I have been convinced by much experience in the spiritual world that from head to foot, or from primaries in the head to ultimates in the body, a man is such as his love is. For all in that world are forms of their own love; the angels are forms of heavenly love and the devils are forms of hellish love; the latter are ugly in face and body, but the angels are beautiful in face and body. Moreover when any one's love is assailed, his face undergoes a change, and if his love is grievously assailed he vanishes. This is peculiar to that world. It happens because a spirit's body makes one with his mind. The reason is plain from what was said above, namely, that all things in the body are derivations, that is, they are woven by fibres proceeding from primary forms which are the first receptacles of love and

wisdom; as this is their origin, the derivative forms are necessarily of the same nature. Therefore, whithersoever the beginnings proceed the derivatives must follow; they are inseparable. This is why any one who elevates his mind to the Lord, is wholly elevated; and he who degrades his mind to hell is wholly degraded. Wherefore the whole man, according to his life's love, goes either to heaven or to hell. It is a matter of angelic wisdom, that the mind of man is a man because God is a Man; and that the body which feels and acts is the external counterpart of the mind; thus they are one and indivisible.

370. It must be observed that the very structure of human members, organs, and viscera arises from the fibres proceeding from their origins in the brain, but that they are fixed by means of material substances found in the earth or exhaled therefrom into the air and ether. This is effected by means of the blood. In order therefore that everything in the body may preserve its formation and so continue its function, the body requires to be nourished with material food and continually renewed.

371. THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART AND OF THE UNDERSTANDING WITH THE LUNGS. This will be shown in the following series of articles.

I. All things in the mind have reference to the will and understanding, and all things in the body to the heart and lungs.

II. There is a correspondence of the will and understanding with the heart and lungs, and therefore a correspondence of everything in the mind with everything in the body.

III. The will corresponds to the heart.

IV. The understanding corresponds to the lungs.

V. Many arcana concerning the will and understanding, and therefore concerning love and wisdom, may be discovered by means of this correspondence.

VI. A man's mind is his spirit, and the spirit is a man, and the body is the external instrument by means of which the mind or spirit feels and acts in the world to which it belongs.

VII. The union of man's spirit with his body takes place by means of the correspondence of his will and understanding with his heart and lungs, and disunion through non-correspondence.

372. I. *All things in the mind have reference to the will and understanding, and all things in the body to the heart and lungs.* By the mind nothing is meant but the will and the understanding, which include everything that a man feels and thinks, thus all his affection and thought; the things which a man feels belong to his will and those which he thinks belong to his understanding. It is well known that all a man's thought belongs to his understanding, inasmuch as he thinks with his understanding, but it is not so well known that all a man's affection belongs to his will. The reason is that when a man thinks, he does not pay attention to the affection but only to the thought. In like manner when he hears a person speaking, he does not attend to the tone of voice but only to the words; yet affection bears the same relation to thought as sound does to speech, and therefore the affection of a speaker may be known from the tone of his voice, and his thought from his words. Affection belongs to the will because all affection is from love, and the will is the receptacle of love, as was shown above. Whoever is unaware that affection belongs to the will confuses affection with understanding; he says it is one with thought, but they are distinct, though they act as one. That they are often confused is plain from the common remark, "I think of doing this;" meaning, "I intend to do it." But that they are distinct is also plain from the common remark, "I intend to think of this," and when he does think about it, the affection of his will is involved in the thought of his understanding, as his tone of voice is in his words, as was said above. That everything in the body has reference to the heart and lungs is well known, but that there is a correspondence of the heart and lungs with the will and understanding is not known. This shall therefore be explained in what follows.

373. Since the will and understanding are the receptacles of love and wisdom, these two are organic forms, or forms composed of the purest substances; they must be so in order to be receptacles. It is no objection that their structure is not visible to the eye; it transcends vision, even when aided by the microscope. Very small insects are also invisible, though they have organs of sense and motion; for they feel, walk, and fly; and that they also have brains, hearts, pulmonary tubes, and viscera has been revealed by the careful study of

their anatomy under the microscope. Now since these little insects are invisible, and still more their tiny internal organs, each one of which is admitted to have an elaborate structure, how can it be said that the two receptacles of love and wisdom, the will and understanding, have no organic form? How can love and wisdom, which are life from the Lord, act upon anything that is not subject to their influence, or on anything that has no substantial existence? How else could thought be a man's own, or how could he speak from thought that was not his own? Is not the brain, where thought exists, complete and fully organised? Its organic forms are visible even to the naked eye, especially the original receptacles of the will and understanding which are seen as little glands in the cortical substance (no. 366). Do not let the idea of a vacuum enter your mind with regard to these things; a vacuum is nothing, and in nothing nothing happens, and from nothing nothing comes. Respecting the idea of a vacuum see above (no. 82).

374. II. *There is a correspondence of the will and understanding with the heart and lungs, and therefore a correspondence of everything in the mind with everything in the body.* These facts have not hitherto been known, because no one has understood the nature of spiritual things, and how they differ from natural, nor consequently what is meant by the correspondence which exists between spiritual and natural things and effects their union. Nevertheless both might have been understood. Who does not know that affection and thought are spiritual? and therefore that everything that composes them is also spiritual? Who does not know that action and speech are natural? and consequently that everything that composes them is also natural? Who does not know that affection and thought, which are spiritual, cause man to act and speak? Who cannot see the nature of the correspondence between spiritual and natural things? Does not thought make the tongue speak, and affection united with thought cause the body to act? There are two distinct things here. I can think and yet not speak, and I can will and not act. And it is evident that the body does not think and will, but that thought is expressed in speech and will in action. Does not every one know that affection shines forth from the face and portrays itself there? Is not affection in itself spiritual, and are not the changes in the expressions of the

face natural? Might it not be concluded from this that there is a correspondence here, and hence that there is a correspondence of everything in the mind with everything in the body? And because everything in the mind has reference to affection and thought, or what is the same thing, to the will and understanding, and everything in the body to the heart and lungs, it might have been seen that there is a correspondence between the will and the heart, and between the understanding and the lungs. The reason why these facts have not been recognised, although they might have been, is that man has become so external that he has been unwilling to acknowledge anything but what was natural. This has been the delight of his love and therefore of his understanding, until it has become painful for him to raise his thoughts to anything spiritual above and distinct from the natural; and so, influenced by his natural love and delight, he could only suppose that what is spiritual is only a purer form of what is natural, and that correspondence is something flowing in by continuity. Indeed, the merely natural man cannot conceive of anything distinct from the natural; to him it seems to have no existence. Another reason why these things have not hitherto been discovered and understood is, that all things pertaining to religion, which are spiritual, have been withdrawn from the mental view of man by the dogma, prevailing in the whole Christian world, that theological matters, which are spiritual, and which certain councils and leaders have formulated, are to be blindly believed, because they are said to transcend the understanding. Consequently, some have supposed spiritual things to be like birds flying above the air in ether, beyond the sight of the eye; yet they are like birds of paradise flying near the eye and touching the pupil with their beautiful wings and longing to be seen. By the sight of the eye is meant the intellectual sight.

375. The correspondence of the will and understanding with the heart and lungs cannot be proved as an abstract proposition, but it can be proved by a consideration of effects. It is the same with all causes; these may, indeed, be seen rationally, but not clearly, except through the effects they produce; for causes are in their effects and manifest themselves thereby. Only in this way does the mind become convinced of the existence of causes. The effects resulting from the above correspondence will be stated in the following

pages. But lest any one, while thinking about this correspondence, should drift into ideas derived from hypotheses about the soul, let him first read over carefully the statements made in the preceding article, and also nos. 363-4. Love and wisdom, and therefore the will and understanding, are the very life of man. The life of man is primarily in the brain and by derivation thence in the body (no. 365). Life as a whole and in every detail is such as it is in its origin (no. 366). Owing to this origin, life flows from every part into the whole and from the whole into every part (no. 367). A man's love determines the nature of his wisdom and therefore of his character (no. 368).

376. As further evidence I am permitted to adduce a representation of the correspondence of the will and understanding with the heart and lungs as seen in heaven among the angels. By a wonderful and indescribable series of curves they produced a representation of a heart and lungs with all their interior structures, acting all the while under heavenly influence, for heaven has an innate tendency to produce such forms by virtue of the influx of love and wisdom from the Lord. And so they represented the union of the heart and lungs and also their correspondence with the love of the will and the wisdom of the understanding. This correspondence and union they called the heavenly marriage; and they said that it was the same with the whole body and its various members, organs, and viscera, as with the heart and lungs, and that without the action of the heart and lungs, life with its voluntary movements and intellectual perceptions would be impossible.

377. Since the correspondence of the heart and lungs with the will and understanding is discussed in what now follows, and since the correspondence of everything in the body, including the members, organs of sense, and viscera, is founded upon this correspondence, and since the correspondence of natural things with spiritual has been hitherto unknown, and yet is amply set forth in two works, one of which treats of *Heaven and Hell*, and the other, the *Arcana Cœlestia*, of the spiritual sense of the Word in Genesis and Exodus, I will here indicate what is stated and explained in those two works respecting correspondence. In the work on *Heaven and Hell*: There is a correspondence of everything in heaven with everything in man (nos. 87-102). There is a correspondence of

everything in heaven with everything on earth (nos. 103-115). In the *Arcana Cælestia*, the work on the spiritual sense of the Word in Genesis and Exodus: The correspondence of the face and its expression with the affections of the mind (nos. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The correspondence of the gestures and actions of the body with the states of the understanding and will (nos. 2988, 3632, 4215). The correspondence of the senses in general (nos. 4318-4330). The correspondence of the eyes and their sight (nos. 4403-4420). The correspondence of the nostrils and of smell (nos. 4624-4633). The correspondence of the ears and of hearing (nos. 4652-4659). The correspondence of the tongue and of taste (nos. 4791-4805). The correspondence of the hands, arms, shoulders, and feet (nos. 4931-4952). The correspondence of the loins and the organs of generation (nos. 5050-5061). The correspondence of the interior viscera of the body, specially of the stomach, thymus gland, receptaculum chyli and lacteals, and of the mesentery (nos. 5171-5181). The correspondence of the spleen (no. 9698). The correspondence of the peritonæum, kidneys, and bladder (nos. 5377-5385). The correspondence of the liver and of the hepatic, cystic, and pancreatic ducts (nos. 5183-5185). The correspondence of the intestines (nos. 5392-5395, 5379). The correspondence of the bones (nos. 5560-5565). The correspondence of the skin (nos. 5552-5559). The correspondence of heaven with man (nos. 911, 1900, 1982, 2996, 2998, 3624-3649, 3741-3745, 3884, 4051, 4279, 4523-4525, 6013, 6057, 9279, 9632). All things which exist in the natural world and in its three kingdoms correspond to those which are seen in the spiritual world (nos. 1632, 1881, 2758, 2990-2993, 2987-3003, 3213-3226, 3483, 3624-3648, 4044-4054, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280). All things which are seen in the heavens are correspondences (nos. 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213-3226, 3348-3350, 3472-3485, 3748, 9481, 9570, 9576, 9577). The correspondence between the sense of the letter of the Word and its spiritual sense is treated of in the *Arcana Cælestia* throughout, and on this subject see also the *Doctrine of the New Jerusalem concerning the sacred Scripture* (nos. 5-65).

378. III. *The will corresponds to the heart.* This cannot be so clearly seen as a bare statement as in the effects produced by the will, as was said above (no. 375). There is

evidence of the truth of the statement in the fact that all the affections of love induce changes in the beating of the heart, as is shown by the pulse of the arteries, which synchronise with the heart. The changes and movements this undergoes in response to the affections of love are innumerable. The touch can only detect that the pulse is slow or quick, high or low, soft or hard, regular or irregular, and so forth; thus that it is different in joy and in sorrow, in tranquillity of mind and in violent passion, in confidence and in fear, in fevers and in chills, and so forth. As the motions of the heart, called its systole and diastole, change and vary in this manner according to the affections of each man's love, many ancient and some modern writers have thought that the affections originated in the heart, and that it was their seat. Many common expressions have originated in this way. Thus we speak of a stout heart or a timid one, of a joyful or a sad one, of a soft or a hard heart, of a great or timid heart, of a whole or a broken heart, of a heart of flesh and a heart of stone; also of being gross-, meek-, or tender-hearted, and of setting one's heart upon doing a thing, of being single-hearted, of giving a new heart, of laying up in the heart, receiving in the heart, of not entering the heart, of hardening one's heart and of a heart-felt friendship. Hence, too, come the terms, concord, discord, and madness (*vecordia*), and other similar expressions which are applied to love and its affections. The Word uses similar expressions because it is written by correspondences. It does not matter whether you say the love or the will, because the will is the receptacle of love, as explained above.

379. It is well known that vital heat exists in man and in every living creature; but its origin is not known. People speak of it from conjecture. Those who know nothing of the correspondence of natural things with spiritual have ascribed its origin either to the heat of the sun or to the activity of the component parts of the body, or to life itself; but as they did not know what life is they were merely using empty phrases. But he who is aware that there is a correspondence of love and its affections with the heart and its derivatives may know that love is the origin of vital heat. For love proceeds as heat from the spiritual sun where the Lord is, and is also felt as heat by the angels. This spiritual heat, which in its essence is love, is what flows by correspond-

ence into the heart and its blood and warms it and gives it life. It is well known that a man grows warm and, as it were, burns according to the degree of his love, and becomes sluggish and cold according to its decrease, for this is felt and seen; it is felt in the heat of the whole body and seen in the redness of the face; and the converse is felt in the coldness of the body and seen in the pallor of the face. As love is the life of man, his life begins and ends with the action of the heart. Again as love is the life of man and the soul lives in the body by means of the blood, in the Word the blood is called the soul (Gen. ix. 4; Lev. xvii. 14). The various meanings of the term soul will be indicated presently.

380. Moreover the blood is red because of the correspondence of the heart and blood with the love and its affections. In the spiritual world there are colours of every kind. Red and white are the primary colours, and the rest derive their varieties from them and from their opposites, namely lurid red and black. Red corresponds to love and white to wisdom. Red corresponds to love because it originates from the fire of the spiritual sun, and white corresponds to wisdom because it originates from the light of that sun. And because of the correspondence of love with the heart, the blood of necessity indicates its origin by its red colour. Hence it is that in the heavens, where love to the Lord is supreme, the light is glowing and the angels are clothed in crimson garments; and in the heavens where wisdom reigns, the light is white and the angels there are clothed in white linen garments.

The various heavens are divided into two kingdoms, the celestial and the spiritual; love to the Lord reigns in the celestial kingdom and wisdom from that love in the spiritual kingdom. The kingdom where love reigns is called the cardiac kingdom of Heaven and that in which wisdom reigns is called the pulmonic kingdom of Heaven. It is to be noted that the angelic heaven as a whole is in the human form, and is seen by the Lord as one man; and therefore its heart makes one kingdom and its lungs another: for there is a general cardiac and pulmonic motion in the whole heaven, and in consequence a similar motion in each angel; and the general cardiac and pulmonic motion is from the Lord alone, because love and wisdom are from Him alone: for these two motions exist in the sun where the Lord is and which

emanates from Him, and therefore they exist also in the angelic heaven and throughout the universe. Remove from your thought the idea of space, and then think of His Omnipresence, and you will see that it is so. That the heavens are divided into two kingdoms, the celestial and the spiritual, may be seen in the work on *Heaven and Hell* (nos. 26-28); and that the whole angelic heaven is in the human form (nos. 59-87).

382. IV. *The understanding corresponds to the lungs.* This follows from what has been said concerning the correspondence of the will with the heart: for there are two things which reign in the spiritual man, or in the mind, the will and the understanding, and there are two things which reign in the natural man, or in the body, the heart and the lungs; and there is a correspondence of everything in the mind with everything in the body, as was said above; it follows that as the will corresponds to the heart, the understanding corresponds to the lungs. Every one also may notice in himself, both from his thought and his speech, that the understanding corresponds to the lungs. First as regards thought: no one can think unless his breathing be in concurrence and harmony with his thought; and therefore when a man thinks without deliberate purpose he breathes quietly; when he thinks deeply, he breathes deeply; he inhales and exhales or contracts and expands the lungs slowly, quickly, eagerly, gently, or with deliberation, in sympathy with his thought and therefore with the influx of affection from love. And if he holds his breath, he cannot think, except by the unconscious respiration of his spirit. Secondly as regards speech: the mouth cannot utter the slightest sound without the help of the lungs; the sound, articulated into words, is caused by the lungs acting through the trachea and epiglottis; so that according to the inflation of those bellows, and the opening of their vent, speech becomes loud, and according to their contraction, it sinks into a whisper; and if the passage be closed, speech ceases and thought with it.

383. As the understanding corresponds to the lungs, and therefore thought to breathing, "soul" and "spirit" in the Word signify the understanding: as where it is said, "Thou shalt love the Lord Thy God with all thy heart and with all thy soul" (Matt. xxii. 37); and "God will give a new heart and a new spirit" (Ezek. xxxvi. 26; Ps. li. 10). That the

heart signifies the love of the will was shown above; it follows that the soul and the breath signify the wisdom of the understanding. That the breath of God, also called the Holy Spirit, means the divine Wisdom, and therefore the divine truth which is the light of men, may be seen in *The Doctrine of the New Jerusalem concerning the Lord* (nos. 50, 51). Hence it is that "the Lord breathed on His disciples, and said, Receive ye the Holy Spirit" (John xx. 22), and that "Jehovah God breathed into the nostrils of Adam the breath of lives, and he was made into a living soul" (Gen. ii. 7). And Jehovah said to the prophet, "Prophecy upon the breath, and say unto the wind, Come from the four winds, O breath, and breathe into these slain, that they may live" (Ezek. xxxvii. 9); and so in other places. This is why the Lord is called "the breath of the nostrils," and "the breath of life." The nostrils signify perception because the breath passes through them, and an intelligent man is said to have a keen scent and a stupid man the reverse. For this reason also "spirit" [or breath] and "wind," in the Hebrew and some other languages, are expressed by the same word; for the word spirit derives its origin from breathing or animation, and therefore when a man dies he is said to expire. And hence too men believe that spirit is wind or an airy something of the same nature as the breath emitted by the lungs, and the soul likewise. Thus it is plain that to love God with the whole heart and soul, is to love Him with the whole love and understanding, and that to give a new heart and a new spirit is to give a new will and a new understanding. As spirit signifies understanding, it is said of Bezaleel that he was "filled with the spirit of wisdom, of intelligence, and of knowledge" (Ex. xxxi. 3); and of Joshua, that he was "filled with the spirit of wisdom" (Deut. xxxiv. 9); and Nebuchadnezzar says of Daniel, that "an excellent spirit of knowledge, of intelligence, and of wisdom was in him" (Dan. v. 12); and it is said in Isaiah that "they that erred in spirit shall have intelligence" (xxix. 24). So also in many other places.

384. As everything in the mind has reference to the will and understanding, and everything in the body to the heart and lungs, there are in the head two brains distinct from each other as are the will and the understanding. The cerebellum is especially for the will, and the cerebrum especially for the

understanding. Similarly the heart and lungs in the body are distinct from the rest of the organs. They are divided from these by the diaphragm, and enclosed by a covering of their own, the pleura, and form that part of the body called the chest. In the other parts of the body, namely, the members, organs, and viscera, the will and the understanding are united, and therefore these parts are in pairs; for example, the arms and hands, the loins and feet, the eyes, the nostrils; also, inside the body, the kidneys, ureters, and testicles; and the internal organs which are not in pairs are divided into right and left sides. The brain itself is also divided into two hemispheres, the heart into two ventricles and the lungs into two lobes; the right side of these relates to the good of truth and the left to the truth of good; or, what is the same thing, the right relates to the good of love from which comes the truth of wisdom, and the left to the truth of wisdom from the good of love. And as the union of good and truth is reciprocal and so makes of them, as it were, one thing, these pairs in man act as a united whole in function, motion, and sensation.

385. V. *Many arcana concerning the will and understanding, and therefore concerning love and wisdom, may be discovered by means of this correspondence.* In the world it is scarcely known what love and will are, because men cannot love and will as they please, as they can, to all appearance, understand and think as they please: just as they cannot control the beating of the heart as they can the respiration of the lungs. Now the nature of will and love being almost unknown in the world, whereas the functions of the heart and lungs are known—for they can be seen and examined, and have been examined and described by anatomists, while the will and understanding cannot be investigated in the same way—when once it is known that there is a correspondence between them, and that by this correspondence they act together, many arcana concerning the will and understanding may be brought to light, which could not otherwise be detected; for example, concerning the union of the will with the understanding, and the reciprocal union of the understanding with the will, or the union of love with wisdom and the reciprocal union of wisdom with love; also concerning the derivation of affections from love, their combination and influx into perception and thought, and at length by corre-

spondence into the actions and senses of the body. These and many other arcana may be discovered and exhibited by the union of the heart and lungs, and by the influx of the blood from the heart into the lungs, and back again, and then through the arteries into all the members, organs, and viscera of the body.

386. VI. *A man's mind is his spirit, and his spirit is a man, and his body is the external instrument by means of which his mind or spirit feels and acts in the world to which it belongs.* That a man's mind is his spirit, and that his spirit is a man, can only with difficulty be believed by those who have always thought that spirit is wind and that the soul is something ethereal like the breath of the lungs; for they say, "How can a spirit be a man, when it is a breath? and how can the soul be a man, when it is wind?"¹ They think in the same way of God because He is called a Spirit. They have acquired this idea of spirit and soul from the fact that spirit and wind in some languages are expressed by the same word, and that when a man dies, he is said to yield up his spirit or soul, and that life returns after suffocation or fainting, when the spirit or breath of the lungs returns. Now because in these cases they have no notion of anything but wind and air, they judge by sight and the other senses that the spirit or soul of a man after death is not a man. This materialistic conception of spirit and soul has given rise to various theories which have generated a belief that a man does not become a man until the day of the last judgment, and that in the meantime he remains somewhere or other awaiting reunion with the body (see the *Continuation concerning the Last Judgment*, nos. 32-38). Since the mind of a man is his spirit, the angels who are also spirits are called minds.

387. The reason why the mind of a man is his spirit, and why the spirit is a man, is that the term mind includes everything belonging to the will and understanding, and these exist primarily in the brain and by derivation thence in the body, and therefore they constitute all the parts that compose man, regarded as to their organic forms. This is why the mind, or the will and the understanding, exercises perfect control over the body and all its parts. Does not the body perform whatever the mind thinks and wills? The

¹ *Spiritus* means *breath* as well as *spirit*, and *anima* means *wind* as well as *soul*.—*Tr.*

mind excites the ear to hear and directs the eye to see; the mind impels the tongue and lips to speak; it sets the hands and fingers to do whatever it pleases, and the feet to walk whither it will. Does the body do anything but obey the mind? And could this be so, unless the mind were present by derivation in the body? Is it reasonable to suppose that the body chooses to do what the mind wills? In that case they would be two, one above and the other below, and the one would command and the other obey. Since this is not reasonable, it follows that the life of man exists primarily in the brain, and by derivation thence in the body, according to what was said above (no. 365); also that such as life is in its origin so it is in the whole and every part (no. 366); and that by reason of this origin, life flows into the whole from every part and into every part from the whole (no. 367). That everything in the mind has reference to the will and understanding, and that the will and understanding are the receptacles of love and wisdom from the Lord, and that these two constitute the life of man, has been shown in the preceding pages.

388. It may be seen from what has just been stated that the mind of man is the man himself. For the first framework of the human form, or the essential human form itself with all its details, originates from its beginnings in the brain which are continued by means of the nerves as was shown above. Into this form man comes after death, and is then called a spirit or an angel, and is a perfect man in every respect, but a spiritual man. The material frame which is adjoined to it and with which it is clothed in the world, is only a human form by virtue of the spiritual form which it clothes; and it is given to man that he may perform uses in the natural world, and may take with him from the purer substances of this world a certain fixed containant of spiritual things, to continue and perpetuate his life. It is a matter of angelic wisdom that the mind of man not only in general but also in particular, is in perpetual effort towards the human form, because God is a Man.

389. In order that a man may be a man, no part of the perfect human form can possibly be wanting either in the head or in the body, for there is nothing superfluous in the human form, which is essentially the form of the divine Love and Wisdom. All the purposes of love and wisdom are in it, and

these are infinite in God-Man but finite in men, angels, and spirits, who are made in His image. If any part of the man were wanting, some corresponding derivative of love and wisdom would be absent, something by which the Lord might be present with man from primaries to ultimates and out of His divine Love, by means of His divine Wisdom, might provide uses in the created universe.

390. VII. *The union of man's spirit with his body takes place through the correspondence of his will and understanding with his heart and lungs, and their separation by non-correspondence.* As it has been unknown hitherto that the mind of man, or his will and understanding, is his spirit, and that the spirit is a man, and also that the spirit of man has a pulse and respiration equally with the body, it could not of course be known that the pulse and respiration of man's spirit flow into and cause those of his body. But as the spirit of man has a pulse and a respiration equally with the body, it follows that there is a similar correspondence of the pulse and respiration of the spirit of man with those of his body. For the mind, as was said, is his spirit, and therefore when the correspondence of these two motions ceases, a separation takes place which constitutes death. Separation or death ensues when the body is in such a state from disease or accident that it cannot act in unison with its spirit; for thus the correspondence perishes and the union with it, not when the respiration only ceases, but when the pulse of the heart ceases. For as long as the heart acts, so long love with its vital heat remains and preserves life, as is evident in cases of fainting and suffocation, and also from the life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit, and when that correspondence ceases, the life of the body also ceases, and his spirit departs and continues its life in the spiritual world, which life is so similar to that which he led in the natural world, that he does not know that he has died.¹ Most people are released from the body and become conscious in the spiritual world at the expiration of two days after their decease; indeed I have spoken with some after two days.

391. That a spirit has a pulse and respiration equally

¹ Unless he reflects on the subject. (See *Arcana Cœlestia*, nos. 5883, 6054.)—*Tr.*

with a man living in the body in this world, cannot be proved except by spirits and angels, when permission is given to speak with them. This privilege has been granted to me. When questioned on this subject, they said that they were as much men as the inhabitants of this world and possessed a body as well as they, but a spiritual body; and that they felt the beating of the heart in the chest and the pulse of the arteries at the wrist just as men in the natural world do. I have questioned many of them on this subject, and they all said the same thing. That the spirit of man breathes in his body, I have been permitted to learn by my own experience. On one occasion the angels were permitted to control my respiration, to moderate it at pleasure, and at length to withhold it until only the respiration of my spirit remained, which I then sensibly perceived. I had a similar experience when I was permitted to learn the state of the dying, as may be seen in the work on *Heaven and Hell* (no. 449). Sometimes also my respiration has been confined to that of my spirit, which I then sensibly perceived to be in accord with the general respiration of heaven. Many times also I have been in a state similar to that of the angels, and have also been raised up to their heaven, and then I was in the spirit apart from the body and spoke with them while breathing just as in the world. By these and other living proofs I have been convinced that the spirit of man respirees not only in the body but also after it has left the body, and that the respiration of the spirit is so tacit that it is not perceived by man, and that it passes by influx into the conscious respiration of the body, almost exactly as cause passes into effect and as thought does into the lungs and through them into speech. From these things also it is clear that the union of the spirit and body in man is effected by the correspondence of the cardiac and pulmonic motions in each.

392. These two vital motions, the cardiac and pulmonic, exist and persist because the whole angelic heaven, both in general and in particular, experiences them. And the whole angelic heaven experiences them because the Lord from the sun where He is, and which is an emanation from Him, communicates them. That sun transmits these two motions from the Lord; and as all things in heaven and on earth depend on the Lord's operation through that sun, and stand in a relation to each other due to their form, like the parts of

a mechanism which are arranged in series from first to last, and as the life of love and wisdom is from Him, and all the forces of the universe derive their life from His Love and Wisdom, it is plain that these two motions have no other origin; and it follows that their variations take place according to the reception of love and wisdom.

393. More will be said of the correspondence of these motions in what follows; for instance, what the nature of that correspondence is in those who respire with heaven, and in those who respire with hell; also what it is in those who speak with heaven, but think with hell; and therefore what it is in hypocrites, flatterers, deceivers, and others.

394. EVERYTHING THAT CAN BE KNOWN ABOUT THE WILL AND UNDERSTANDING, OR ABOUT LOVE AND WISDOM, AND THEREFORE ABOUT THE SOUL OF MAN, MAY BE KNOWN FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE UNDERSTANDING WITH THE LUNGS. In the learned world many have laboured hard in their search for the soul; but because they knew nothing of the spiritual world or of man's state after death, they could do no more than put forward theories, not about the nature of the soul, but about its action on the body. They could form no idea of the nature of the soul except as of something very pure existing in and held together by the ether. About this, however, they dared not say much for fear of attributing a physical nature to the soul, which they knew to be spiritual. Now having such a conception of the soul, and yet knowing that the soul acts on the body and produces everything therein which has to do with its sense and motion, they laboured hard, as before observed, to discover how the soul acted on the body, some saying it was by influx and some by harmony. But this investigation has disclosed nothing which the enquiring mind can accept as final, and therefore I have been allowed to speak with angels and receive enlightenment on the subject from their wisdom. And this is what they told me. The soul of man which lives after death is his spirit, is in a perfect human form, and consists of his will and understanding, and the soul of these is love and wisdom from the Lord; these two are what constitute the life of man, which is from the Lord alone, but the Lord, for the sake of His reception by man, makes that life seem as if it were the man's own. Lest

however he should claim this life as his own, and so deprive himself of the reception of the Lord, He Himself has taught that all love or good, and all wisdom or truth, is from Him, and not at all from man; and because these two are life, all life properly so called is from Him.

395. Since the soul in its inmost BEING is love and wisdom, and these two are in man from the Lord, He has created for His dwelling-place in man two receptacles, one for love and the other for wisdom; that which is for love is the will, and the other which is for wisdom is the understanding. Now as love and wisdom in the Lord are distinct and yet one (nos. 17-22), and the divine Love is inseparable from His divine Wisdom, and the divine Wisdom from His divine Love (nos. 34-39), and these both proceed from God-Man, that is, from the Lord, therefore these two receptacles and dwelling-places in man, the will and understanding, are so created by the Lord as to be two distinct faculties and yet to make one in every action and sensation; for the will and understanding must act together in all these. But in order that man may be capable of becoming such a receptacle and dwelling-place, it has necessarily been provided for this end, that his understanding can be elevated above his own love into a light of wisdom which transcends that love; thus he may see and be taught how he ought to live, and attain a love which as yet he does not possess, and so enjoy happiness to eternity. Now because man has abused this faculty of elevating his understanding above his own love, he has destroyed in himself what might have been the receptacle and abode of the Lord, that is of His love and wisdom, by making his will the abode of selfish and worldly love and his understanding the abode of beliefs which uphold and justify those loves. This is why his will and understanding have become the abodes of infernal love and, by justifying such love, of infernal thought which in hell is regarded as wisdom.

396. The reason why the love of self and the love of the world are infernal, and why man could acquire them, to the destruction of his will and understanding, is that these loves are by creation heavenly, for they belong to the natural man and are serviceable to spiritual love, as a foundation is to a house. For the love of self and the world lead a man to take good care of his body, to desire food, clothing, and a dwelling, to provide for the welfare of his household, to seek useful

employment, to wish to be honoured for the sake of obedience, according to the importance of the affairs he manages, and also to enjoy and be invigorated by the pleasures of the world; but all these things ought to be sought with a certain end in view, which should be some use; for thus he is brought into a condition to serve the Lord and his neighbour. But when he has no love of serving the Lord and his neighbour, but only a love of serving himself by means of the world, then that love instead of remaining heavenly becomes hellish, for it causes a man to immerse his mind and disposition in his selfhood, which in itself is utterly evil.

397. Now lest a man's understanding should be in heaven, as it can be, while his will is in hell, and he should thus have a divided mind, after death whatever in the understanding is above the level of his own love is taken away, and therefore the will and understanding in all men at last act as one. With those who are in heaven the will loves good and the understanding thinks truth, but with those who are in hell the will loves evil and the understanding thinks falsity. It is the same with a man in this world when he is thinking in his spirit, as he does when he is alone, although many think quite differently when they are thinking in the body, as they do when they are in company with others. The reason why they then think differently is that they raise their understanding above the selfhood of their will, or the love of their spirit. This is said in order to show that the will and understanding although distinct are yet created to act as one, and that they are bound to act as one after death, if not before.

398. As love and wisdom, thus the will and understanding, constitute the soul, we shall now proceed to explain how the soul acts on the body and controls all its operations. This knowledge can be discovered from the correspondence of the heart with the will and of the lungs with the understanding, and the following facts have been so discovered.

I. Love, or the will, is the very life of man.

II. Love, or the will, is in a perpetual endeavour to produce the human form and everything that belongs to it.

III. Love, or the will, can accomplish nothing by means of its human form unless it is married to wisdom, or the understanding.

IV. Love, or the will, prepares an abode, or bridal chamber, for wisdom, or the understanding, its future consort.

V. Love, or the will, prepares everything in its human form for united action with wisdom, or the understanding.

VI. After the marriage, the first union is effected by the love of knowledge, whence comes the affection of truth.

VII. The second union is effected by the love of understanding truth, whence comes the perception of truth.

VIII. The third union is effected by the love of seeing truth, whence comes thought.

IX. By these three unions, love, or the will, acquires its sensitive and active life.

X. Love, or the will, introduces wisdom, or the understanding, into every part of its abode.

XI. Love, or the will, does nothing except in union with wisdom or the understanding.

XII. Love, or the will, unites with wisdom or the understanding, and causes it to be reciprocally united to itself.

XIII. Wisdom, or the understanding, is capable of being elevated by a power derived from love or the will, so as to receive and understand the truths revealed by the light of heaven.

XIV. Love, or the will, can in like manner be elevated, so as to receive the good conveyed by the warmth of heaven, if it loves wisdom, its consort, in a corresponding degree.

XV. Unless love, or the will, is thus elevated, it draws down wisdom, or the understanding, from its elevation, so that it may act in unison with itself.

XVI. Love, or the will, is purified by wisdom in the understanding, if they are elevated together.

XVII. Love, or the will, is defiled in and by the understanding, unless both are elevated together.

XVIII. Love, purified by wisdom in the understanding, becomes spiritual and celestial.

XIX. Love, defiled in and by the understanding, becomes natural, sensual, and corporeal.

XX. Rationality, or the faculty of understanding, and freedom, or the faculty of acting, still remain.

XXI. Spiritual and celestial love is the love of the neighbour and of the Lord, and natural and sensual love is the love of the world and of self.

XXII. Charity and faith are related to and united with each other, just as are the will and understanding.

399. I. *Love, or the will, is the very life of man.* This follows

from the correspondence of the heart with the will (nos. 378-381). For as the heart acts in the body, so the will acts in the mind, and as everything in the body depends upon the heart for its existence and motion, so everything in the mind depends for its existence and life upon the will—or rather upon love, because the will is the receptacle of love, and love is life itself (nos. 1-3); and love which is life itself comes from the Lord alone. The reason why the heart, with its extension throughout the body by means of the arteries and veins, shows that love or will is the life of man, is that things which correspond act in a similar manner, with this distinction only, that one is natural and the other spiritual. How the heart acts in the body is shown by anatomy; wherever the heart acts by means of the blood-vessels, everything is alive or subserves life, and wherever it does not act there is no life. Besides, the heart is the first and last thing that acts in the body; that it is the first, is evident from the state of the embryo, and that it is the last, is evident from that of the dying; and that it can act without the co-operation of the lungs is shown by cases of suffocation and fainting. This indicates that just as the subsidiary life of the body depends on the heart alone, so the life of the mind depends on the will alone, and that the will can live when thought ceases, as the heart can live when breathing ceases. This again is plain from the state of embryonic life, from the state of persons who are dying, and from cases of suffocation and fainting. It follows therefore that love or the will is the very life of man.

400. II. *Love, or the will, is in a perpetual endeavour to produce the human form and everything that belongs to it.* This is evident from the correspondence of the heart with the will. For it is well known that everything in the body is formed in the womb by means of nerves from the brain and blood vessels from the heart, and that the structure of all the organs and viscera results from these two causes. This shows that everything in man comes from the life of the will, which is love, beginning in the brain and proceeding through the nerves, and that everything in the body comes from the heart, acting through the arteries and veins. For these reasons it is very clear that life, which is love and consequently will, is always striving to produce and maintain the human form. And as the human form is composed of all the various parts

which exist in man, it follows that love or the will is in a continual effort and endeavour to form them all. The cause of this effort and endeavour is that God is a Man, and divine Love and Wisdom are His life, from which everything living proceeds. Any one may see that unless the Life which is Very Man acted on that which in itself is not alive, no such thing as the human form would be possible; for it contains thousands upon thousands of things which nevertheless form one thing and with one consent tend to produce a representative image of the Life from which they originate, so that man may be a receptacle and habitation of that Life. It may thus be seen that the love, and by derivation from it, the will, and by derivation from that, the heart, continually strive to produce and maintain the human form.

401. III. *Love, or the will, can accomplish nothing by means of its human form unless it is married to wisdom, or the understanding.* This also is evident from the correspondence of the heart with the will. The embryo lives by means of its heart, but not by means of its lungs. For its blood does not flow from the heart into the lungs to give them the power of respiring, but it flows through the *foramen ovale* into the left ventricle of the heart; and this is why the embryo cannot move its body, but lies enswathed; nor can it feel, for the organs of the senses are closed, and so is its love or will, from which nevertheless it has life, but an indistinct life devoid of feeling or action. But as soon as the lungs are opened, which is the case at birth, the infant begins at once to feel, act, will, and think. This shows that love, or the will, can do nothing by means of its human form unless it is married to wisdom, or the understanding.

402. IV. *Love, or the will, prepares an abode, or bridal chamber, for wisdom, or the understanding, its future consort.* There is a marriage of good and truth in every part of the created universe, even the most minute, and this is because good is a property of love and truth of wisdom, and these two exist in the Lord who has created all things from Himself. This marriage in man may be seen reflected in the union of the heart with the lungs; for the heart corresponds to love or good and the lungs to wisdom or truth (nos. 378-381, 382-384). How love, or the will, betroths wisdom, or the understanding, to itself and afterwards marries or enters into a conjugal relation with it, may also be seen in that union. Love

betroths wisdom to itself by preparing for it an abode or bridal chamber; and marries it by uniting wisdom to itself by means of the affections; and then the works of wisdom are produced in that abode. This cannot be fully described except in spiritual language, because love and wisdom, as also the will and understanding, are of a spiritual nature. These facts can indeed be stated in natural language, but only obscurely, owing to imperfect knowledge of the nature of love, wisdom, the affections of good, and the affections of wisdom, or of truth. Nevertheless the nature of the betrothal and marriage of love with wisdom, or of the will with the understanding, may be seen in the analogy afforded by their correspondence with the heart and lungs, for the cases are so similar that there is no difference at all, except that the one is spiritual and the other natural. It can be seen from the relation of the heart to the lungs that the heart first forms the lungs and afterwards unites itself to them; it forms the lungs in the embryo and unites with them at birth. This the heart does in its abode, the chest, where their common dwelling-place is, separated from the rest of the body by the partition called the diaphragm, and by the covering called the pleura. The case is similar with love and wisdom, or with the will and understanding.

403. V. *Love, or the will, prepares everything in its human form for united action with wisdom, or the understanding.* The will and understanding are specified here, but it is very necessary to know that the will constitutes the whole man; for the will and understanding are present primarily in the brain and by derivation thence in the whole body and in every part of it (nos. 365-367). It is therefore evident that the will constitutes the whole man as to his very form, both in general and particular; and that the understanding is its consort, as the lungs are that of the heart. Beware of supposing that the will is something separate from the human form, for it is that very form. From this it may be seen not only how the will prepares a bridal chamber for the understanding, but also how it prepares all things in its abode, the whole body, to enable it to act in union with the understanding. This is effected by bringing every part of the body, even the most minute, into union with the understanding, in the same way that it is in union with the will, or by making it subservient to the understanding as it is to the will. How

everything in the body is prepared for union with the understanding, in like manner as with the will, can only be seen, as it were, in a mirror or representation by a knowledge of anatomy. This science teaches us how all the parts of the body are so connected, that when the lungs respire, the motion is transmitted to every part of the body, and the same is true of the beat of the heart. Anatomy also shows that the heart is connected with the lungs by the auricles, these being continued into the recesses of the lungs; also that all the viscera of the body are joined by ligaments to the cavity of the chest in such a way that when the lungs respire every single thing in the body, in general and in particular, has something of their motion imparted to it. Thus when the lungs are filled, the ribs expand the thorax, the pleura is dilated, and the diaphragm contracts, and thus all the lower parts of the body, being connected by ligaments attached to these organs, are affected by the action of the lungs. I do not enter into further details, lest those who have no knowledge of anatomy should be confused, owing to their want of acquaintance with its terms. Consult those who are well versed in anatomy, as to whether all things in the body, from the chest to the lowest part, be not so bound together that when the lungs are expanded in the act of respiration, they also are impelled to simultaneous action. From this it may be seen how the will provides for the union of the understanding with everything in the human form. Examine the connections well, survey them with an anatomical eye, consider their consequent co-operation with the breathing of the lungs and the beating of the heart, and then instead of the lungs and heart think of the understanding and will, and you will see.

404. VI. *After the marriage, the first union is effected by the love of knowledge, whence comes the affection of truth.* The state of man after birth, from a state of ignorance to one of intelligence, and from this to a state of wisdom, is here meant by marriage. The first state, which is one of complete ignorance, is not meant, because at that time there is no intelligent thought, but only an obscure affection of the love or will. This state is preparatory to the marriage. The second state, which is that of childhood, is characterised by a love of knowledge, as is well known. Owing to this, the young child learns to speak and read, and afterwards gradu-

ally acquires other matters relating to the understanding. It cannot be doubted that this effect is produced by love, which is a property of the will, for otherwise nothing would be done. All who reflect upon their experience will admit that the love of knowledge is developed in every man after birth, and that he thereby acquires everything by which the understanding is gradually formed, strengthened, and perfected. It is also clear that the love of truth is derived from this source; for when by the love of knowledge a man has become intelligent, he is led, not so much by a love of knowledge, as by a love of reasoning and forming conclusions, in accordance with his love, on economic, political, or ethical subjects. When this love is directed to spiritual things it becomes a love of spiritual truth. That the origin or germ of this was the love of knowledge, may be seen from the fact that the love of truth is an exalted love of knowledge; for to be affected by truths is to desire to know them out of a love for them, and when they are found, to drink them in with heart-felt joy.

VII. *The second union is effected by the love of understanding truth, whence comes the perception of truth.* This will be obvious to all who are willing to consider the subject in the light of interior reason, for it is clear that the affection of truth and the perception of truth are two faculties of the understanding, both of which exist together in some persons, but not in others. Both exist in those who desire to see truths with the understanding, but not in those who only desire to know them. It is also clear that every one perceives the truth, just so far as he desires to understand it. For take away the love of understanding truth and there will be no perception of it; but if there be a love of understanding truth there will be a corresponding perception of it. No man of sound reason is ever destitute of the perception of truth so long as he desires to understand it. Every man is endowed with rationality, or the faculty of understanding truth, as was shown above.

VIII. *The third union is effected by the love of seeing truth, whence comes thought.*¹ A love of knowing the truth is one thing, a love of understanding is another, and a love of seeing it is a third; in other words, the affection of truth is one thing, the perception of truth is another, and thought is yet another; but these differences are only seen obscurely by those

¹ That is, deliberative thought or meditation.—*Tr.*

who cannot analyse the operations of the mind, but clearly by those who can. The cause of the obscurity in which the former are involved is, that these mental operations proceed simultaneously in the thought of those who have both an affection for and a perception of truth, and thus they evade analysis. A man is engaged in conscious thought when his spirit thinks in the body, which is especially the case when he is in company with others; but when he is under the influence of the love of understanding truth, and by means of this attains some perception of it, he at such times thinks in his spirit, which thought is called meditation. It is true that this flows into the bodily thought, but only imperceptibly, for it is on a higher level, and sees the elements of thought which are drawn from the memory, as from a superior elevation, and draws from them conclusions and corroborations. But the love of truth itself is perceived only as an effort of the will, arising from a vague sense of pleasure, which is the inner life of meditation, but of which little notice is taken. It should now be evident that these three, the love of truth, the perception of truth, and thought are derived in an orderly series from a man's love, and that they are manifested only in the understanding. For when love enters the understanding, which happens when their union is accomplished, it first produces the love of truth, next the love of understanding what it knows, and lastly the love of seeing in natural thought what it understands; for thought is nothing but internal sight. Thought indeed exists from the first, for thought is a faculty of the natural mind; but thought from a perception of truth, derived from a love of truth, comes last; this is the thought of wisdom, but the former comes from the sight of the natural mind, aided by the memory. All the operations of love or the will apart from the understanding have reference to the love of good, not to the love of truth.

405. That these three follow in order in the understanding from the love of the will can indeed be understood by human reason, but not so clearly as to become a firm belief. Now because by correspondence the love of the will acts in unison with the heart, and the wisdom of the understanding acts in unison with the lungs, as was shown above, what has just been said (no. 404) about the love of truth, the perception of truth, and thought, cannot better be exhibited and supported than by reference to the lungs and their structure; a brief

description of them, therefore, shall be given. After birth the heart sends the blood into the lungs from its right ventricle, and through them into its left ventricle, and thus the lungs are opened. This the heart does by means of the pulmonary arteries and veins. The lungs have bronchial tubes which ramify and at length end in air-sacs, into which the lungs admit the air and so respire. Around the bronchial tubes and their ramifications there are also other arteries and veins named the bronchial, coming from the aorta and passing into the vena azygos or vena cava; these are distinct from the pulmonary arteries and veins. From this it is plain that the blood flows into the lungs and out again by two ways. Hence the lungs do not need to keep time with the beating of the heart. That the alternating movements of the heart and lungs do not keep time with one another is well known. Now because there is a correspondence of the heart and lungs with the will and understanding as shown above, and union by correspondence makes one thing act as the other does, it may be seen by the influx of the blood from the heart into the lungs, how the will acts upon the understanding and produces the results above stated (no. 404) with regard to the affection and perception of truth, and thought. It was by this correspondence that I discovered this and many other facts incapable of brief description. Since love, or the will, corresponds to the heart, and wisdom, or the understanding, to the lungs, it follows that the blood-vessels of the heart in the lungs correspond to the affections of truth, and that the ramifications of the bronchial tubes in the lungs correspond to the perceptions and thoughts from those affections. Whoever will trace all the structures of the lungs from these origins, and work out the analogy with the love of the will and wisdom of the understanding, will be able to see in a kind of image the things spoken of above (no. 404) and confirm his belief in them. But as the anatomical details of the heart and lungs are known only to few, and an attempt to prove a statement by something unknown is confusing, I shall not pursue the analogy further.

406. IX. *By these three unions, love, or the will, acquires its sensitive and active life.* Love apart from the understanding, or the affection of the love apart from the thought of the understanding, can have neither bodily sense nor action; because love apart from the understanding is, as it were,

blind, and affection apart from thought is, as it were, in darkness, for the understanding is the light by which love sees. The wisdom of the understanding, moreover, is a result of the light which proceeds from the Lord as a sun. Since therefore the love of the will apart from the light of the understanding sees nothing and is blind, it follows that apart from the light of the understanding the very senses of the body would be blind and dull, not only sight and hearing but the other senses also. The same would be the case with the other senses, because all perception of truth belongs to love in the understanding, as was shown above; and all the senses of the body derive their perception from the perception of the mind. It is the same with every act of the body; for action from love apart from understanding is like that of a man in the dark when he knows not what he is doing. In such an act there could be no intelligence or wisdom, and it could not be called a living act, for action derives its essence from love and its distinctive character from intelligence. Besides, all the power of good is exercised by means of truth; wherefore good operates in and through truth, and good pertains to love and truth to the understanding. These facts show that love or the will by these three unions (no. 404) acquires its sensitive and active life.

407. A living proof of this is furnished by the union of the heart and lungs, because such is the correspondence between the will and the heart and between the understanding and the lungs, that what the love does spiritually with the understanding that the heart does naturally with the lungs; hence the things stated above may be presented, as it were, visibly. That man has neither sensitive nor active life before the heart and lungs act together, is clear from the state of the embryo or infant in the womb, and from its state after birth. While the embryo is in the womb the lungs are closed, there is no feeling or action, the organs of sense are closed, and the hands and feet are bound; but after birth the lungs are opened by blood sent from the heart, and then the infant feels and acts. That man has no sensitive or active life without the co-operation of the heart and lungs, is also evident in fainting-fits when the heart alone acts and the lungs cease their action for the time; in this case there is no sensation or action, as is well known. The same thing happens in cases of suffocation, whether by drowning or from any cause that closes the larynx

and stops the passage of air to the lungs. The man then appears to be dead, he feels nothing and does nothing, and yet his heart is still alive, as is well known; for he returns to both sensitive and active life as soon as the obstruction to the lungs is removed. The blood indeed in the meantime circulates through the lungs, not through the bronchial but through the pulmonary arteries and veins, and it is the former circulation that gives man the power of breathing. The influx of love into the understanding is a parallel case.

408. X. *Love, or the will, introduces wisdom, or the understanding, into every part of its abode.* The abode of love, or the will, means here the whole contents of the man's mind; and because these correspond to everything in the body, as shown above, this abode also means the whole contents of the body,—all the members, organs, and viscera. That the lungs act upon all these, just as the understanding does upon everything in the mind, is evident from what was pointed out above, namely, that love, or the will, prepares an abode, or bridal chamber, for its future consort, wisdom, or the understanding (no. 402); and that love, or the will, prepares everything in its human form or abode for united action with wisdom, or the understanding (no. 403). From the particulars given in these two articles, it is plain that all the parts of the body are so connected by ligaments sent out from the ribs, vertebræ, sternum, and diaphragm, and from the peritonæum which is supported by these, that when the lungs respire all of them are drawn and impelled into a similar alternate action. Anatomy also clearly shows that the alternate motions of respiration actually reach the inmost recesses of the viscera; for the ligaments above mentioned are firmly attached to the integuments of the viscera, and the prolongations of these integuments enter their innermost parts, as do also ramifications of the arteries and veins. Hence it is evident that the respiration of the lungs acts in perfect union with the heart in every part of the body. And that the union may be in all respects complete, even the heart shares in the pulmonic motion, for it lies between the lungs and is attached to them by the auricles, and rests upon the diaphragm, by virtue of which its arteries again participate in the pulmonic motion. Moreover, the stomach is similarly united by the attachment of the œsophagus to the trachæa. These anatomical facts are mentioned in order to exhibit the

nature of the union between love, or the will, and wisdom, or the understanding, and also the union of both acting together upon everything in the mind; for the anatomical union is analogous to the mental.

409. XI. *Love, or the will, does nothing except in union with wisdom or the understanding.* As love has no sensitive or active life apart from the understanding, and love introduces the understanding into everything contained in the mind (nos. 407, 408), it follows that love or the will does nothing except in union with the understanding. What is action from love without the aid of the understanding? Such action could only be called irrational. The understanding points out what is to be done and how it is to be done; and love cannot know this without the help of the understanding; and therefore there is such a marriage between love and the understanding that, although they are two, they still act as one. There is a similar marriage between good and truth, for good pertains to love and truth to the understanding. There is such a marriage in every single thing in the universe created by the Lord; its use has relation to good and the form of its use to truth. It is because of this marriage that in every part of the body there is a right and left side, the right relating to the good from which truth proceeds and the left to truth arising from good, thus to the union of both. This is also why there are pairs in man. There are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, two ears, two nostrils, two arms, hands, loins, feet, kidneys, testicles, etc. And where the members are not in pairs, there is a right and left side. These things are so because good looks to truth in order that it may make itself manifest, and truth looks to good in order that it may really exist. It is the same in the angelic heavens and in their various communities. More may be seen above on this subject (no. 401), where it is shown that love, or the will, can do nothing by means of its human form apart from marriage with wisdom, or the understanding. The union of evil and falsity, which is the opposite of that of good and truth, will be spoken of in another place.

410. XII. *Love, or the will, unites with wisdom, or the understanding, and causes it to be reciprocally united to itself.* That love, or the will, unites with wisdom, or the understanding, is evident from their correspondence with the heart and lungs.

Anatomy teaches that the heart begins its vital motion before the lungs begin theirs. Experience teaches the same thing in cases of fainting and suffocation, and also by the state of the embryo in the womb and the chick in the egg. Anatomy also teaches that the heart, while acting alone, forms the lungs and adapts them for respiration; also that it forms the other viscera and organs, that it may carry out in them the various functions it needs, the organs of sense in the head that it may experience sensation, the organs of motion that it may be able to act, and the remaining parts of the body that it may be able to bring forth uses corresponding to the affections of love.

The main conclusion is that as the heart produces all these for the sake of the various functions which it is to discharge in the body, so love, in its receptacle the will, produces similar things for the sake of the various affections which constitute its form, which was shown above to be the human form. Now because the primary affections of the love and their first derivatives are those of knowing, understanding, and then seeing what it knows and understands, it follows that love forms the understanding for these affections, and that it actually comes into the possession of them when it begins to feel, act, and think. That the understanding contributes nothing to this result is evident from the analogy of the heart and lungs, respecting which see above.

On these grounds it may be seen that love, or the will, unites with wisdom, or the understanding, but that wisdom, or the understanding, does not unite with love, or the will; and therefore again it is evident that the knowledge which love acquires from the desire to know, and the perception of truth which it acquires from the desire to understand, and the thought which it acquires from the desire to see what it knows and understands, do not belong to the understanding but to the love. Thoughts, perceptions, and therefore knowledge, flow indeed from the spiritual world, but they are not received by the understanding but by the love, according to the mode in which it is affected in the understanding. It appears as if the understanding receives them, and not love, or the will; but this is a mistake. It appears also as if the understanding unites itself to love, or the will, but this also is a mistake; love, or the will, unites itself to the understanding and brings about a reciprocal union, which arises from its marriage with

love; for it is the life and power of the love which cause this reciprocal union.

It is the same with the marriage of good and truth, for good pertains to love, and truth to the understanding. Good does everything, receiving truth into its abode and uniting with it so far as it harmonises with itself. Good can also admit truths which do not harmonise with it; but it does this from the love of knowing, understanding, and thinking about what concerns itself, while it has not yet betaken itself to the uses which are its ends, and are called its goods. There is absolutely no reciprocal union of truth with good; all reciprocal union is from the life of good. It is for this reason that every man, spirit, and angel is regarded by the Lord according to his love or good, and no one according to his understanding or truth separate from love or good. For the life of a man is his love, as was shown above, and the character of his life depends on whether he has purified his affections by truths, that is, whether he has perfected his affections by wisdom; for the affections which belong to love are exalted and perfected by truths, and therefore by wisdom; and then love acts in unison with wisdom and, as it were, from it, but it acts from itself by means of wisdom as its own form, which derives nothing at all from the understanding, but everything from some purpose of love, which is called an affection.

411. Love calls all those things good which favour it, and all those things true which serve as means to that good; and because they are means they are loved and come to be objects of affection and so affections in form; wherefore truth is nothing but the form of an affection of love. The human form is nothing but the form of all the affections of love; beauty is its intelligence, acquired by means of the truths which it receives by external and internal sight or hearing. These are what the love arranges in the form of its affections, and these forms exist in great variety; but they resemble one another by virtue of their common form, which is the human; all these forms are beautiful and lovely in its sight, but the rest are ugly and unattractive. This shows that love unites with the understanding, and not the converse, and that the reciprocal union also arises from love. This is what is meant by the statement that love, or the will, causes the reciprocal union of wisdom, or the understanding.

412. These truths may be seen typified and may be confirmed, by the correspondence of the heart with the love and of the lungs with the understanding, concerning which see above. For if the heart corresponds to the love, then its extensions, which are the arteries and veins, correspond to the affections, and in the lungs to the affections of truth; and as in the lungs there are also air-vessels by which the respiration is carried on, these correspond to perceptions. Of course the arteries and veins in the lungs are not affections, and the respirations are not perceptions and thoughts, but they are their correspondents, for they act correspondingly or concurrently. So too the heart and lungs are not love and understanding, but are correspondents of these, and being so, each serves as an illustration of the other. Any one well acquainted with the structure of the lungs, who compares it with the understanding, may see clearly that this does nothing of itself, neither perceives nor thinks from itself, but that it acts entirely from the affections of its love; and these in the understanding are the love of knowing, understanding, and seeing truth; which affections were treated of above. For all the states of the lungs depend on the blood from the heart, the vena cava, and the aorta; and the respirations in the bronchial tubes take place according to the state of these blood-vessels; for if the influx of the blood ceases, the respiration also ceases.

Much more may be discovered by comparing the structure of the lungs with the understanding to which it corresponds; but as few have studied anatomy, and an explanation or confirmation by something unknown is merely confusing, I will say no more on this subject. My knowledge of the structure of the lungs has fully convinced me that love, by affection, unites with the understanding, and that the understanding does not unite itself to any affection of the love, but that its union is effected by love, to the end that love may have sensitive and active life. But it must be constantly borne in mind that man has a twofold respiration, that of his spirit and that of his body, and that the respiration of the spirit depends on the nerves from the brain, and that of the body on the blood-vessels from the heart, the vena cava, and the aorta. Moreover it is evident that thought causes respiration, and also that the affection belonging to love gives rise to thought; for thought without affection would be like

respiration without the heart, which is impossible. It is therefore plain that the affection of the love unites with the thought of the understanding, as was said above, just as the heart unites with the lungs.

413. XIII. *Wisdom, or the understanding, is capable of being elevated by a power derived from love, or the will, so as to receive and understand the truths revealed by the light of heaven.* It has been shown above in many places that man is capable of understanding the arcana of wisdom when he hears them. This is the faculty of rationality which every man has by creation. It is this faculty of penetrating more deeply into the causes of things, and of deciding what is just and right and what is good and true, that distinguishes man from the beasts. This, therefore, is what is meant by the understanding being elevated to receive and understand the truths revealed by the light of heaven. This may also be seen typified in the lungs, because they correspond to the understanding. It may be seen from the cellular substance of the lungs which consists of the bronchial tubes continued down to the minute vesicles which receive the air during respiration: these correspond with the thoughts. The substance of these vesicles is such that it can be expanded and contracted in two ways, in one way with the heart, and in the other almost independently of the heart. When acting with the heart, it is expanded and contracted by means of the pulmonary arteries and veins, which spring directly from the heart; but when acting almost independently, by means of the bronchial arteries which spring from the aorta, and the bronchial veins which pass into the vena cava, both of which are external to the heart. It is thus with the lungs because the understanding can be raised above its own love which corresponds to the heart and can receive light from heaven; but when the understanding is so raised above its own love, it does not recede from the self-love, but derives thence what is called the love of knowing and understanding, with a view to some kind of honour, glory, or gain in the world; this forms the external boundary of every love, and so the love only shines forth from the outside, but with the wise it shines through it. These facts about the lungs are mentioned to show that the understanding can be elevated to receive and perceive the truths revealed by the light of heaven, for the correspondence is complete. From that correspondence it is easy to see that

the understanding is typified by the lungs; and *vice versâ*, and thus to have proof of both at once.

414. XIV. *Love, or the will, in like manner can be elevated, so as to receive the good conveyed by the warmth of heaven, if it loves wisdom, its consort, in a corresponding degree.* That the understanding can be elevated into the light of heaven and draw wisdom thence, has been shown in the preceding article and in many places above; and that love, or the will, can be equally elevated, if it loves the truths revealed by the light of heaven or wisdom, has also been shown in many places. But love, or the will, cannot be elevated by anything which regards honour, glory, or gain as an end, but only by the unselfish love of use for the sake of the neighbour; and as this love is imparted only by the Lord from heaven, and is given by Him when man shuns evils as sins, love, or the will, can in this way and in no other be elevated. Love, or the will, is elevated into the warmth of heaven and the understanding into the light of heaven, and when both are elevated there results a marriage between them which is called the heavenly marriage, because it is the marriage of heavenly love with wisdom; and therefore it is said that love also is elevated if it loves wisdom, its consort, in a corresponding degree. Love of the neighbour derived from the Lord is the love of wisdom, or the true love characteristic of the human understanding. The case of natural light and heat is similar. There is light with or without heat; light is without heat in winter and with heat in summer; and when heat is associated with light, then all things flourish. The light in man corresponding to the light of winter is wisdom without any love for it, and light in man corresponding to the light of summer, is wisdom conjoined with love for it.

415. This union and separation of wisdom and love may be seen typified in the union of the lungs and heart; for the heart is connected with the clustering vesicles of the bronchial tubes by means of blood emitted directly from itself, and also by means of blood emitted not directly from itself, but by way of the vena cava and aorta. By this means the respiration of the body can be separated from that of the spirit. But when blood flows only direct from the heart, then no such respiration is possible. Now as by correspondence thought makes one with the breathing, it is plain from the two-fold conditions of respiration by the lungs that a man can think,

and consequently speak and act, in one way when in company with others, and in a different way when he is alone and therefore fears no loss of reputation. For he can then think and speak against God, the neighbour, the spiritual things of the Church, and moral and civil laws, and he can also act against them by committing theft, murder, blasphemy, and adultery. But in company, when he is afraid of losing his reputation, he can speak, preach, and act as a spiritual, moral, and law-abiding man. This shows that love, or the will, like the understanding, can be elevated to receive the good contained in the warmth or love of heaven, if only it loves wisdom in a corresponding degree; and that even if it does not, it can, as it were, be separated.

416. XV. *Unless love, or the will, is thus elevated, it draws down wisdom, or the understanding, from its elevation, so that it may act in unison with itself.* Natural love is one thing and spiritual love another. He whose love is both natural and spiritual is a rational man, but he whose love is merely natural can indeed think rationally like a spiritual man, yet he is not rational; for he raises his understanding into the light of heaven, and even to wisdom, but nevertheless the truths of wisdom, or the light of heaven, are not the objects of his love. His love, indeed, causes the elevation, but only from a desire for honour, glory, or gain. But when a man is aware that there is nothing of this kind to be acquired by such elevation, as is the case when he is thinking to himself under the influence of his natural love, then he feels no love for the truths of the light of heaven, or wisdom, and therefore he withdraws his understanding from its elevation to make it subservient to himself. For example, when the understanding owing to its elevation is wise, his love sees the nature of justice, sincerity, chastity, and even of genuine love. His natural love can see all this by its faculty of understanding and viewing things in the light of heaven; nay, it can describe them in conversation or in sermons as both moral and spiritual virtues. But when the understanding is not raised, merely natural love cannot see these virtues, but for justice substitutes injustice, for sincerity fraud, for chastity licentiousness, and so forth. If such a man then remembers what he said during the elevation of his understanding, he laughs at it, and considers only that it was a useful way of deceiving other people. This shows the meaning of the statement that

love, unless it loves wisdom, its consort, in a corresponding degree, withdraws it from its elevation in order that it may act in unison with itself. That love can be elevated if it loves wisdom in a corresponding degree may be seen above (no. 414).

417. Now as love corresponds to the heart, and the understanding to the lungs, the above statements may be supported by their correspondence; for instance, that the understanding can be elevated above its own love into wisdom, and that the understanding is withdrawn from its elevation by that love, if it be merely natural. Man has a twofold respiration, one of his body and the other of his spirit. These two respirations can either be separated or conjoined. They are separated in merely natural men, especially hypocrites, but rarely in spiritual and upright men. A merely natural man, or a hypocrite, whose understanding is elevated, and whose memory therefore contains many truths, can talk wisely in company by means of thought aided by his memory; but when he is alone he does not think from his memory but from his spirit, thus from his love. He also breathes in a similar manner, because thought and respiration correspond. That the structure of the lungs is such that they can respire by means of blood drawn either directly or indirectly from the heart, was shown above.

418. It is a common opinion that wisdom makes a man; and therefore when people hear any one talking or teaching wisely they believe him to be wise; and he believes it himself at the time, because when speaking to or teaching others he thinks from his memory, and being a merely natural man he is animated by an external love or desire for honour, reputation, or gain; but the same man, when alone, thinks from the more inward love of his spirit, and then not wisely, but sometimes insanely. From this it is evident that a man is not to be judged by the wisdom of his words, but by his life; that is, not by wise words apart from deeds, but by wise words and a life according. By life is here meant love, because love is life, as was shown above.

419. XVI. *Love, or the will, is purified by wisdom in the understanding, if they are elevated together.* Man by birth loves nothing but himself and the world, for he sees and therefore thinks about nothing else. This love is natural and corporeal, and may be called material. Moreover it has

become impure by reason of its separation from heavenly love in parents. It could not be cleansed of its impurity unless man had the faculty of raising the understanding into the light of heaven, and of seeing how he ought to live, in order that his love together with his understanding might be elevated into wisdom. By means of the understanding, love, or the man, sees the evils that pollute and defile the love, and he also sees that if he shuns and abhors those evils as sins, he then loves the things which are opposite to those evils, all of which are heavenly; and he also sees the means by which he may shun and abhor those evils as sins. Love, or the man, sees this by using his power of raising the understanding into the light of heaven, whence wisdom proceeds. Then, so far as love puts heaven in the first place and the world in the second and at the same time puts the Lord in the first place and himself in the second, so far love is purged of its uncleanness and is purified; that is, so far it is raised into the warmth of heaven and conjoined with the light of heaven which enlightens the understanding, and there results a marriage of good and truth, that is, of love and wisdom.

Every man can understand and rationally see that so far as he shuns and abhors theft and cheating, he loves sincerity, rectitude, and justice; that so far as he shuns and abhors revenge and hatred, he loves his neighbour; and that so far as he shuns and abhors adultery, he loves chastity, and so forth. But scarcely any one knows how heaven and the Lord are present in sincerity, rectitude, justice, love of the neighbour, chastity, and the rest of the affections of heavenly love, until he has removed their opposites. Then only does he acquire those affections, and so recognise and see them. Otherwise there is, as it were, a veil interposed, which indeed transmits heavenly light to the love, but because this does not love wisdom, its consort, in a corresponding degree, it does not receive that light, but even rejects and extinguishes it as soon as the understanding descends from its elevation; still the man flatters himself with the thought that the wisdom of his understanding will serve as a means of acquiring honour, reputation, or gain; and then he puts himself and the world in the first place, and the Lord and heaven in the second; and what is put in the second place is loved only as a means to an end; and if it proves useless, it is abandoned and rejected—after death if not before. The truth is now

evident that love, or the will, is purified in the understanding if they are elevated together.

420. The same thing is typified in the lungs, whose arteries and veins correspond to the affections of love, and whose respirations correspond to the perceptions and thoughts of the understanding as was said above. That the blood of the heart purifies itself of undigested matter in the lungs, and nourishes itself with suitable matter from the air inhaled, is well known.

That the blood purifies itself of undigested matter in the lungs is evident not only from the inflowing blood—which is venous and therefore filled with chyle collected from the food and drink—but also from the moisture of the outgoing breath, and its perceptible odour, as well as from the diminished quantity of blood flowing back into the left ventricle of the heart.

That the blood nourishes itself with suitable matter from the inhaled air, is evident from the immense quantity of odours and exhalations continually issuing from fields, gardens, and woods; from the immense quantity of salts of various kinds contained in vapour rising from the ground and from rivers and lakes; and from the immense quantity of exhalations given off by human beings and animals, with which the air is impregnated. That all these enter the lungs with the air they inhale is undeniable, and this being the case, it cannot be doubted that the blood assimilates from them whatever it requires, namely, whatever corresponds to the affections of its love. This is why the vesicles or inmost recesses of the lungs contain great multitudes of minute veins with tiny mouths, which absorb what they require; and therefore the blood flowing back into the left ventricle of the heart is changed into arterial blood of a brilliant hue.

These facts prove that the blood purifies itself from foreign and nourishes itself with congenial substances. That the mode by which the blood in the lungs purifies and nourishes itself corresponds to that by which the affections of the mind do, has not hitherto been known, but it is very well known in the spiritual world, for the angels of heaven are delighted only by those odours which correspond to the love of their wisdom; but the spirits of hell are delighted only by those which correspond to a love contrary to wisdom; these are stench, but the former are perfumes. It follows that the

blood of men in the world becomes impregnated with similar matters corresponding to the affections of their love; for what the spirit of a man loves, his blood according to correspondence craves for and attracts by respiration. From this correspondence it follows that a man's love is purified if he loves wisdom, and defiled if he does not. Moreover the whole purification of man is effected by the truths of wisdom, and all his defilement by the opposite falsities.

421. XVII. *Love, or the will, is defiled in and by the understanding, unless both are elevated together.* For if love is not elevated, it remains impure (nos. 419, 420); and when it remains impure, it loves impure things, such as revenge, hatred, fraud, blasphemy, and adultery. These are then its affections which are called lusts, and it rejects everything relating to charity, justice, sincerity, truth, and chastity. It has been stated above that love is defiled *in* the understanding and *by* it. It is defiled in the understanding when it is affected by these impurities, and by the understanding when it makes the truths of wisdom its servants, and still more when it perverts, falsifies, and adulterates them. Respecting the corresponding state of the heart, or its blood in the lungs, there is no need to say more than was said above (no. 420); except that instead of the blood being purified, it is corrupted, and instead of being nourished by aromas, it is nourished by stench, just as it is in heaven and hell respectively.

422. XVIII. *Love purified by wisdom in the understanding becomes spiritual and celestial.* Man is born natural, but in the proportion that his understanding and his love are raised together into the light and warmth of heaven, he becomes spiritual and celestial; he is then like a garden of Eden, bathed in the light and warmth of spring. It is not the understanding that becomes spiritual and celestial, but the love; and then it makes its consort, the understanding, spiritual and celestial also. Love becomes spiritual and celestial by a life according to the truths of wisdom which the understanding points out and teaches. Love absorbs these truths by means of the understanding, and not by itself; for love cannot be elevated unless it is acquainted with truths, and this is done by means of an elevated and enlightened understanding; and then so far as it shows its love for these truths by practising them, it too is elevated. It is one thing to understand and another to will; and it is one thing to say

and another to do. Some men understand and utter the truths of wisdom and yet neither will nor practise them. When, therefore, love practises the truths of light which it understands and utters, it is then elevated. That this is so, a man may see by the mere light of reason; for what is a man who understands and speaks the truths of wisdom while his life contradicts them, that is, while he wills and acts against them? Love, purified by wisdom, becomes spiritual and celestial, because man has the three degrees of life, called natural, spiritual, and celestial which are treated of in Part III of this work; and he can be elevated from one degree to another. But he is not elevated by wisdom alone, but by a life according to wisdom; for a man's life is his love. And therefore he loves wisdom so far as he lives according to it, and he lives according to it, so far as he cleanses himself from the impurity of sin, and so far as he does this he loves wisdom.

423. That love, purified by wisdom in the understanding, becomes spiritual and celestial cannot indeed be seen by their correspondence with the heart and lungs, because no one can see the condition of the blood by which the respiration of the lungs is maintained. The blood may be full of impurities, and yet be indistinguishable from pure blood; and the respiration of a merely natural man appears similar to that of a spiritual man. But the difference is clearly seen in heaven, for every one there breathes according to the marriage of love and wisdom in him. Wherefore as the angels are known by that marriage, they are also known by their respiration. Hence if any one in whom this marriage does not exist is admitted to heaven, he feels anguish in his heart, and gasps and struggles for breath, like one in the agony of death. Such persons therefore cast themselves down headlong, and never rest until they are among those whose breathing is similar to their own; for then by correspondence their affection and therefore their thought are like theirs. These facts show that with the spiritual man it is the purer blood, called by some the animal spirit, which is purified; and this takes place according to the marriage of love and wisdom existing in him. It is this purer blood which most nearly corresponds to that marriage, and because it permeates the blood of the body, it follows that the latter is thereby purified. The contrary is true of those whose love is defiled in the under-

standing. But, as was said, no one can examine this experimentally in the blood, but he may study it in the affections of love, since these correspond to the blood.

424. XIX. *Love defiled in and by the understanding becomes natural, sensual, and corporeal.* Natural love when separated from spiritual love, is opposed to it, because natural love is the love of self and the world, and spiritual love is the love of the Lord and the neighbour, and because the love of self and the world looks downwards and outwards, and the love of the Lord looks upwards and inwards. When, therefore, natural love is separated from spiritual love, it cannot possibly be elevated above the man's selfhood, but remains immersed in it, and cleaves to it in the degree that it loves it. And then if the understanding ascends and sees the truths of wisdom in the light of heaven, his love draws back his wisdom and unites with it in its selfhood, where these truths are either rejected, falsified, or stored up in the memory as a means of gaining favour.

As natural love is capable of ascending through degrees and of becoming spiritual and celestial, so also it is capable of descending through degrees, and of becoming sensual and corporeal; and it descends deeper in proportion as its love of dominion comes from no love of use, but from the love of self alone. It is this love which is called the devil. Men whose love is of this kind can speak and act like those whose love is spiritual, but only from the memory, or because their understanding has raised itself by its own power into the light of heaven. Nevertheless their words and deeds are like fruits, beautiful on the surface, but quite rotten at the core, or like nuts, whose shells appear sound, but whose kernels are worm-eaten. Such things in the spiritual world are called phantasies, and are used by the harlots there, called sirens, to make themselves appear beautiful and to adorn themselves with fine clothing; but when the phantasy is dispelled, these sirens appear like spectres, for they are like the devils which assume the appearance of angels of light. When corporeal love draws down the understanding from its elevation, as is done when a man is alone and is thinking from his own love, he then rejects God in favour of nature, heaven in favour of the world, and the truths and goods of the church in favour of the falsities and evils of hell, and, therefore, he also rejects wisdom.

This shows what is the character of those whom I have called corporeal. They are not so as to their understanding, when they are talking in company, but as to their love; that is, not when they are speaking to other people, but when they are thinking to themselves. And being so in spirit, they become after death what are called corporeal spirits as regards both their love and their understanding. Then those who on earth have been in the highest degree addicted to the love of ruling for the sake of self, and whose understanding was at the same time exceptionally enlightened, have bodies that look like Egyptian mummies, and dull and stupid minds. Who at the present day is aware that such love is intrinsically of this nature? Still there does exist a love of ruling arising from love of use, but a love of use not for the sake of self, but for the sake of the common welfare. Men, however, can hardly distinguish the one love from the other, although they are as different as heaven is from hell. The difference between these two loves of ruling may be seen in the work on *Heaven and Hell* (nos. 551-565).

425. XX. *Rationality, or the faculty of understanding, and freedom, or the faculty of acting, still remain.* These two faculties of man were treated of above (nos. 264-267). He has these two faculties to enable him to become spiritual instead of natural, that is, to be regenerated. For as stated above, it is man's love which becomes spiritual and is regenerated, and he cannot become spiritual or regenerate unless he knows by means of his understanding what evil and good are, and consequently what truth and falsity are. When he knows this, he can choose the one or the other. And if he chooses good, his understanding instructs him as to the means by which he may attain good; for all the means necessary to enable man to attain good are provided. To know and understand these means is the part of *Rationality*, and to will and act accordingly is the part of *Liberty*. Liberty also implies a willingness to know, understand, and think about these means.

Those who believe the doctrine of the church, that spiritual or theological matters transcend the understanding and must therefore be believed without being understood, know nothing of these faculties of rationality and liberty; in fact, they cannot but deny the existence of rationality. And those who believe according to the doctrine of the church that no

one can do good of himself, and that therefore no good must be done with a view to salvation, cannot but deny on religious grounds the existence of both these human faculties. Those, therefore, who have confirmed themselves in these beliefs, are deprived of both faculties after death, according to the nature of their faith; and instead of attaining heavenly freedom as they might have done, they come into the freedom of hell; and instead of attaining angelic wisdom from true rationality, as they might have done, they come into the insane delusions of hell. And what is wonderful, they believe that both these faculties are displayed in doing evil and thinking falsity, not knowing that freedom to do evil is slavery, and reason employed in thinking falsity is irrational.

Remember always that both these faculties, freedom and rationality, are not man's, but the Lord's in man, and that they cannot possibly be appropriated to man as his own; also that they cannot possibly be given to man as his own, but are continually the Lord's in him; yet they are never taken away from him, because without them he could not be saved or regenerated, as was said above. The Church, therefore, teaches that man can think nothing true and do nothing good by any power of his own. But as man has an instinctive feeling that he thinks what is true and does what is good by his own power, it is evident that he ought to believe that he does this *as if* by his own power. For if he does not believe this, either he does not think what is true nor do what is good, and so has no religion, or he claims these faculties as his own, and so appropriates to himself what is divine. That men ought to think the truth and do good as if by their own power, may be seen in *The Doctrine of life for the New Jerusalem*, from beginning to end.

426. XXI. *Spiritual and celestial love is the love of the neighbour and of the Lord; and natural and sensual love is the love of the world and of self.* By love of the neighbour is meant the love of uses, and by love of the Lord is meant the love of performing uses, as was shown above. These loves are spiritual and celestial, because the love of uses and the performance of them out of love for them are severed from the love of man's selfhood. For he who spiritually loves uses has no selfish object in view, but thinks of others whose good he seeks. The opposite loves to these are those of self and the world, for these do not care to perform uses for the sake

of others, but only for their own sake; and those who act from this motive invert divine order by putting themselves in the place of the Lord, and the world in the place of heaven; consequently they look away from the Lord and heaven, and to look away from these is to look towards hell; more concerning these loves may be seen above (no. 424). But man does not feel and perceive the love of performing uses for their own sake as he does the love of performing them for his own sake; he is therefore not aware whilst he is performing uses whether he does them for their own sake or for his own. But let him know that he performs uses for their own sake so far as he shuns evils, for so far as he does that, he performs uses, not from himself but from the Lord.

Evil and good are opposites, and therefore so far as any one is not in evil so far he is in good. No one can be in evil and in good at the same time, because no one can serve two masters at once. These statements are made to show that although a man has no sensible perception as to whether the uses which he performs are spiritual and done for their own sake, or merely natural and done from a selfish motive, yet he can decide the matter by asking himself this question, "Do I regard evils as sins or not?" If he does regard them as sinful, and for that reason abstains from doing them, then the uses which he performs are spiritual. And if only he shuns sins with abhorrence, he begins to have a sensible perception of the love of uses for their own sake, for he feels a spiritual delight in performing them.

427. XXII. *Charity and faith are related to and united with each other just as are the will and understanding.* There are two loves according to which the heavens are distinguished one from another, celestial love and spiritual love; celestial love is love to the Lord, and spiritual love is love to the neighbour. The difference between them is this, that celestial love is the love of good, and spiritual love is the love of truth; for those whose love is celestial perform uses from the love of good, and those whose love is spiritual perform them from the love of truth. The marriage of celestial love is with wisdom, and that of spiritual love with intelligence; for it is characteristic of wisdom to do good from good, and it is characteristic of intelligence to do good from truth; wherefore celestial love does what is good, and spiritual love what is true. The difference between these two loves cannot be

expressed otherwise than by saying that those whose love is celestial have wisdom inscribed on their life, and not in their memory, and therefore they do not discuss divine truths but do them. But those whose love is spiritual have wisdom inscribed in their memory, and therefore they discuss divine truths, and act according to them from principles which they have stored in their memory.

Because those whose love is celestial have wisdom inscribed on their life, they at once perceive whether what they hear is true or not; and when they are asked if it is true, they answer only that it is, or that it is not. Such as these are described by the words of the Lord, "Let your communication be Yea, yea, and Nay, nay" (Matt. v. 37); and being of this character they are unwilling to hear any mention of faith, saying, "What is faith? Is it not wisdom? What is charity? Is it not acting rightly?" And when told that faith is believing something that is not understood, they turn away, saying, "This man is out of his mind." These are in the third heaven, and are the wisest of all. Such do those become in the world who at once apply to life the divine things which they hear, abhorring evils as hellish, and worshipping the Lord alone. These being in innocence appear to others like infants; and because they do not discuss the truths of wisdom and there is no ostentation in their speech, they also seem to be simple. Nevertheless, when they hear any one speak, they know from the tone of his voice all about his love, and from his words all about his intelligence. In such as these the Lord has brought about the marriage of love and wisdom, and they represent the cardiac kingdom of heaven mentioned above.

428. But those whose love is spiritual, that is, who love their neighbour, have not wisdom inscribed on their life, but they possess intelligence; for it is the part of wisdom to do good from the love of good, and of intelligence to do good from the love of truth, as was said above. Neither do these know what faith is. If faith is mentioned, they think of truth, and when charity is mentioned, they think of acting according to the truth; and when they are told that they must believe, they say this is idle talk, for who does not believe the truth? They say this because they see truth in the light of their heaven, and therefore they call it simplicity or foolishness to believe what they do not see to be true. These are

they who constitute the pulmonic kingdom of heaven, also mentioned above.

429. But those whose love is natural-spiritual have neither wisdom nor intelligence, but they have something of faith derived from the Word inscribed on their life, in so far as this faith is united with charity. These, not knowing what charity is, or whether faith be truth, cannot be among those in heaven who possess wisdom and intelligence, but are among those who possess knowledge only. Yet those of them who have shunned evils as sins are in the lowest heaven, and there have a light resembling that of the moon by night. But those who have not confirmed themselves in a blind faith, and who have to some extent loved the truth, are instructed by angels, and according as they receive truths and live according to them, are raised into the communities of those who possess spiritual love and consequently intelligence; these become spiritual, but the rest remain natural-spiritual. On the other hand those who have lived in faith without charity are separated and sent away into desert places, because they possess no good, and therefore there is no marriage of good and truth in them, such as there is in all the inhabitants of heaven.

430. All the things stated in this Part concerning love and wisdom may also be stated of charity and faith, if instead of charity, spiritual love be understood, and instead of faith, truth as the source of intelligence. It is the same thing whether you speak of the will and the understanding or of love and intelligence, since the will is the receptacle of love and the understanding is the receptacle of intelligence.

431. To the above I will add this memorable fact. In heaven all who perform uses from the love of use derive from the community in which they dwell greater wisdom and happiness than others. To perform uses there means to act sincerely, rightly, justly, and faithfully in the work proper to the employment of each. This they call charity, and the acts of devotion which constitute worship, they call signs of charity, and other things they call duties and favours; they say that when every one does the work of his own calling sincerely, rightly, justly, and faithfully, the welfare of the community is maintained unimpaired in its good, and that to do this is to be in the Lord, because all that flows from the Lord is use, and it flows from the parts into the whole, and

from the whole into the parts. The parts there are the angels, and the community is their association together.

432. THE INITIAMENT OF MAN AS IT IS BY CONCEPTION. The initiament or first beginning of man in the womb after conception can be known to no one because it cannot be seen; for it is composed of spiritual substance which cannot be seen in natural light. Now because there are men in the world who are eager to investigate even the first beginning of man, which is the seed from the father and which causes conception to take place, and because many of these have fallen into the error of supposing that man is complete at the time of his first conception, which is only his first state, and that he is afterwards perfected by mere increase of size, therefore the form of that imperfect or first state has been made known to me. It was disclosed to me by angels to whom it was revealed by the Lord. They had made this the subject of their study, and as it is the joy of their wisdom to communicate to others whatever they know, they were permitted to present before my eyes in heavenly light, an effigy of the rudimentary form of man. It was as follows. I saw as it were a minute image of a brain, with a subtle delineation of something resembling a face in front, but with nothing appended to it. This primitive form in the upper protuberant part was an aggregation of contiguous globules or spherules, and every spherule was composed of others still more minute, and each of these similarly of the most minute spherules of all; thus it was of three degrees. In front, in the flat part, there appeared something resembling a face. The protuberant part was invested with a very fine transparent membrane or meninx. This protuberant part, in form like a miniature brain, was also divided into two beds, as it were, as the brain as a whole is divided into two hemispheres, and I was told that the right bed was the receptacle of love, and the left the receptacle of wisdom, and that by marvellous connections these were, as it were, consorts and intimates. Moreover I was shown in the light of heaven which shone most brightly, that the inner structure of this minute brain, as to its arrangement and the changes it underwent, was in the order and form of heaven, and that its outer structure was in direct opposition to that order and form. After these things had been seen and explained, the angels said that the two interior degrees,

which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord; and that the exterior degree, which was in direct opposition to the order and form of heaven, was the receptacle of hellish love and insanity, because man owing to hereditary corruption is born with evil tendencies of every kind; and that these evils reside there in the outmost parts, and that this blemish is not removed unless the higher degrees are opened, which, as stated above, are the receptacles of love and wisdom from the Lord. And because love and wisdom are very Man, for Love and Wisdom in their essence are the Lord, and this primitive form of man is a receptacle, it follows that in it there is a continual effort to acquire the human form, which also it gradually assumes.



Xem (ru)



